

## DUST SETTLING IN GUATEMALA

Last week's rapid political shuffle in Guatemala points to a hopeful solution of the difficulties in that distracted country. Using a few bombing planes as their most effective weapons, the rebel forces of Col. Castillo Armas were apparently able to cause sufficient panic among the defenders to bring about a palace revolution and the ouster of pro-Communist Jacobo Arbenz from the Presidency. The rebels refused, however, to deal with the new head of the state, Col. Carlos Enrique Diaz, and proposed to continue fighting. The following day, June 29, he was replaced by Col. Elfege Monzón.

The new Government immediately struck telling blows against the Communist party. Communists in the Government were ousted and arrested. The Communist daily was closed down and party headquarters placed under surveillance. Monzón ordered freedom for political prisoners, lifted censorship and pardoned all exiles.

These moves resulted in a cease-fire agreement and led to negotiations which rebel leader Castillo Armas hoped would include him in the Government.

These welcome portents also indicate solutions for other vexing problems connected with the Guatemalan case. The committee of the Organization of American States, which was to make an on-the-spot investigation of Guatemala's charge of invasion, did not have to leave Washington. In addition, the United States, charged by hostile elements in Mexico and elsewhere with supporting an invasion, was able, through Ambassador Peurifoy, to help arrange the cease-fire reached on June 29 via the mediation of OAS.

Still other problems remain to be solved. Among them is the difficulty caused by Guatemala's appeal to the UN Security Council over the head of the Organization of American States, the regional organization for peace. Vetoing a U. S.-supported motion to send the appeal to the OAS for first consideration, Soviet Russia seized the occasion to criticize U. S. policy and even to enter into hemisphere decision-making.

On June 25, however, by a five-to-four vote, the UN Council decided to table consideration of the Guatemalan case until the OAS had made its investigation. Since the vote was on a matter of procedure, Russia could not use her veto. Nevertheless the question, as Henry Cabot Lodge pointed out, revived a point bitterly debated at the San Francisco Conference. There the United States insisted that the UN must supplement regional peace bodies, not substitute for them.

There also remains a major question in Guatemala. The revolution of 1944 which overthrew the old dictator Ubico and bred the Arbenz Government was a protest against grave social injustice. In a land where the great majority of families have a yearly income of \$400 or less and exploitation is fostered in large areas by absenteeism and overseers, communism is always a threat. As in other Central and South American countries, social justice must precede social order.

## CURRENT COMMENT

### "Battle" for British Guiana

While our national attention is focused on Guatemala, let's not lose sight of another possible Communist beachhead in the Western Hemisphere: British Guiana. What had all the earmarks of a threatened Communist coup there last October was thwarted when the British Government suspended B. G.'s new constitution, under which the pro-Red People's Progressive party had won an electoral majority (Am. 11/7 and 12/5/53). This stern action merely "scotched the snake," giving anti-Communists a chance to remedy the social evils which Dr. Cheddi Jagan and his American-born wife Janet had exploited to build up PPP's enthusiastic following . . . Following the July, 1953 report of the economic mission of the International Bank for Reconstruction and Development, the colony's interim Legislative Council has adopted a comprehensive development budget of \$25 million for 1954-55. Great Britain and the Government of British Guiana are supplying the funds. The betterment program embraces agriculture, transportation, housing (on a loan basis), education and industry. On June 22 the U. S. Foreign Operations Administration announced a three-year, \$900,000 technical-assistance project, to be staffed by 18 specialists from the University of Maryland. The great trouble in British Guiana, as pithily put by an unnamed contributor to the British *Fortnightly* for May, lies in lack of energetic political leadership:

The plain truth is that no party, and no individual politician, so far shows any sign at all of understanding the influence of PPP. Only the PPP members really give the whole of their time and energies to the job: they were not to be found at the races or the test match, they do not give swizzle parties or play bridge. Politics is their only love, and they play it all the time. Only one man in the colony looks like competing with them for the support of the people. He is the Governor [Sir Alfred Savage]. Unfortunately, he will not be standing for election . . .

Might this become the epitaph of the free world?

### Canada's foreign-aid record

Press reports on June 22 indicated that Washington was "deeply gratified" by the magnitude of the Canadian contribution toward building up Nato defenses and hoped that it would stimulate other Nato coun-

tries to boost their contributions. For example, Canada will send 82 F-86E Sabre jet fighters, along with howitzers, ammunition and other military equipment to the tune of \$70 million to Turkey during the coming year. To Americans, who may be sending Turkey \$700 million this year, including appropriations from previous years which are still "in the present pipeline," \$70 million may look small. But when the comparison is made in terms of population, the contributions are roughly equal. In fact, Canada has been matching steps with the United States in world aid since the outbreak of World War II. Her per capita contribution to the UN budget is slightly more than that of the United States. Besides, Canada annually supplies over \$25 million to the Colombo plan for the underdeveloped areas of South and Southeast Asia. She has maintained an airlift to Korea for four years. During the period of massive postwar assistance to the seriously damaged economy of Western Europe, Walter Lippmann could write in his column for Feb. 25, 1948: "Man for man, family for family, taxpayer for taxpayer, the Canadians have borne a heavier part of the burden of European reconstruction than we have." Comparisons can be invidious. Yet it is good for us to realize that Canada is still pulling her weight.

#### **World development through UN?**

U. S. refusal to participate in a proposed \$250-million UN fund for economic assistance to underdeveloped nations drew criticism from Chester Bowles, former U. S. Ambassador to India. In a letter to the N. Y. Times for June 27, he charged that it was time to re-examine the U. S. contention that a world-development plan such as that proposed by the UN fund must wait until a workable disarmament program is in operation. The bald statement that we cannot afford it would be greeted by "derision and disbelief at home and abroad." Many would conclude that the disarmament proviso is a mere camouflage for a "budgetary decision." Ironically enough, the chief supporter of the United States in its reluctance to come to the aid of the UN economic-assistance fund is the Soviet Union, which has always fought the development-fund concept. "Nothing could better give the lie to Karl Marx," Mr. Bowles wrote, "than a voluntary,

joint assault on world poverty by all nations." Anyone who realizes that for hundreds of millions of human beings ridden by disease, hunger and poverty, Point Four is really Point One will sympathize with Mr. Bowles' views. No doubt Congress fears that American money could be siphoned off through the UN to strengthen Communist positions. It seems too bad that the United States cannot work out some kind of agreement with the UN to insure that American contributions do not add to Communist strength in underdeveloped areas. The UN would gain in world prestige and the Communists would lose the effective propaganda burr of "dollar diplomacy" which they stick on our own aid program, now administered in conjunction with our military and economic aid under the Foreign Operations Administration.

#### **Partners in steel production**

Only the tight-lipped negotiators themselves know how close U. S. Steel came last week to upsetting a hopeful experiment in labor-management cooperation. To the public, reading press reports of negotiations between the corporation and the United Steelworkers of America, it came much too close for comfort. Since becoming head of USA, David McDonald has taken great pains to start a fresh chapter in labor-management relations in steel. It was to be a chapter in which the lofty slogan, "partners in production," would be brought down to earth and reduced to daily practice. In talks at union meetings, Mr. McDonald was generous in his praise of private enterprise. Accompanied by Benjamin Fairless, board chairman of U. S. Steel, he visited all the corporation's plants, striving to generate an atmosphere of understanding and good-will. He made friendly overtures to the Eisenhower Administration, which both labor and business identify with the latter group. After all these gestures, which raised some doubts and criticism in the union, Mr. McDonald had some excuse for expecting that, when the bargaining sessions started this year, the industry would meet him halfway. Imagine his embarrassment when he had to report to the union's wage policy committee that U. S. Steel had offered a "package" totaling only five cents an hour. The reaction of the committee was such that it looked for a few days as if Mr. McDonald would be forced to lead his first strike against the union's partner in production. At this critical point, U. S. Steel's high command caucused and decided to raise the ante to somewhere between 8 and 12 cents an hour. That gesture saved the day for David McDonald. It also saved the day for those who continue to maintain faith in the democratic, anti-Marxist institution of collective bargaining.

#### **States' rights and unemployment insurance**

As Rev. Joseph Becker, S.J., explains elsewhere in this issue (pp. 376-78), our unemployment-insurance system is unique in all the world in being a Federal-State system. The arguments for such a set-up appeal to students of Catholic social teaching, who strongly

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

*Editor-in-Chief:* ROBERT C. HARTNETT

*Managing Editor:* CHARLES KEENAN

*Literary Editor:* HAROLD C. GARDINER

*Associate Editors:* JOHN LAFARGE, BENJAMIN L. MASSE, EDWARD A. CONWAY, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM

*Contributing Editors:* THURSTON DAVIS, ALLAN P. FARRELL, WILFRID PARSONS

*Editorial Office:* 329 W. 108TH STREET, NEW YORK 25, N. Y.

*Business Office:* 70 EAST 45TH STREET, NEW YORK 17, N. Y.

*Business Manager and Treasurer:* JOSEPH F. MACFARLANE

*Circulation Manager:* PATRICK H. COLLINS

*Advertising Manager:* MISS JANE VLYMEN

defend the  
cratic po  
agencies  
lic or priv  
themselves  
of a rec  
for feder  
As Fr. Be  
vinced th  
does it fa  
quate ber  
Advisory  
National  
support t  
of the sy  
President  
State has  
Eisenhow  
States con  
gift of p  
years the  
tem will

#### **The "Ch**

One of  
of public  
"mixing i  
ing. The  
clergyman  
condemn  
out for v  
springs f  
two term  
who rest  
formal w  
when the  
spectrum  
ious and  
of the Cl  
of politic  
earthly i  
will prof  
contamin  
politics,  
of self-in  
occasion  
ious issu  
purely p  
J. Twom  
the Loui  
"the scie  
tant mon  
Institute  
(New O  
mel to re  
bill befo

#### **Disarm**

Astron  
intereste

defend the principle of "subsidiarity." That is a democratic postulate which asserts that higher societal agencies should not assume duties which lower public or private groups, are competent to discharge for themselves. It is with regret, then, that we take note of a recent development which strengthens the case for federalizing the unemployment-insurance system. As Fr. Becker explains, President Eisenhower is convinced that the system must be improved. Not only does it fail to cover enough workers, but it pays inadequate benefits for too limited a time. Both the Federal Advisory Council on Employment Security and the National Conference on Labor Legislation strongly support the President's stand. Despite clear evidence of the system's inadequacy, despite, too, a personal Presidential appeal to 48 State Governors, not a single State has yet voted the improvements which Mr. Eisenhower recommended last February. Should the States continue this sitdown strike, it takes no special gift of prophecy to predict that within a very few years the proponents of a Federal unemployment system will win their case in Congress.

#### **The "Church" and "politics"**

One of the most challenging subjects in the field of public affairs is the broad question of the Church's "mixing in politics." It is also about the most confusing. The very same people who are horrified when a clergyman publicly favors a political policy they condemn will heap praise on a clergyman who comes out for what they espouse. Much of the confusion springs from a misunderstanding of the scope of the two terms involved, "Church" and "politics." Those who restrict the role of the Church (and religion) to formal worship and devotions are naturally up in arms when the Church insists on trying to bring the whole spectrum of human activity into harmony with religious and moral truths. Yet that is precisely the mission of the Church . . . Similarly, if a person himself thinks of politics solely in terms of a tug-of-war of selfish, earthly interests, stripped bare of moral meaning, he will profess to be "scandalized" at seeing the Church contaminate itself with such "dirty business." Partisan politics, unfortunately, almost always smacks heavily of self-interest, often very crude self-interest. Except on occasions when party lines are drawn entirely on religious issues, the Church must therefore steer clear of purely partisan politics. But "politics," as Rev. Louis J. Twomey, S.J., very lucidly reminded members of the Louisiana State Legislature on June 23, also means "the science of good government," which is an important moral enterprise. That's why the Director of the Institute of Industrial Relations of Loyola University (New Orleans) was authorized by Archbishop Rummel to represent His Excellency on the "right-to-work" bill before the legislature for a showdown July 1.

#### **Disarmament impasse persists**

Astronomers of the U. S. Air Force were particularly interested in the total eclipse of the sun June 30—for

a particularly macabre reason. It seems that by timing the passage of the moon's shadow along the path of totality they were enabled to measure more accurately the distance between points in the United States and in the Eurasian heartland. This in turn would enable them to aim intercontinental atomic rockets with greater accuracy—if and when these ultimate weapons are developed. And we have it on the authority of the Soviet Union that such weapons can be developed. This bit of information is found in the report of the subcommittee of the UN Disarmament Commission, which on June 24 reported no results after 19 meetings in London between May 13 and June 22. The announcement was almost completely back-paged by the news stories on the Indo-China crisis filed in London, Geneva and Washington. If its true significance were realized, however, it would cast a shadow as fearsome as the one that raced from Nebraska to Pakistan in less than three hours on June 30. The report contains the Dec. 21 statement of V. M. Molotov in reply to the atomic-pool proposal of President Eisenhower. Molotov asserted that "new types of weapons should not be forgotten, such as atomic rockets, which modern technique has made it possible to use at a distance of thousands of kilometers without recourse to aircraft." Does this mean the Russians have them already? All we are certain of is that a formula for preventing their use must be found, lest our civilization itself one day suffer a total eclipse.

#### **Schooling of migrant children**

The chief victims in the families of migratory workers are the children. A Federal inter-agency report in March, 1947 concluded: "They are not only robbed of normal home and community life but are universally handicapped by too early employment and by lack of educational opportunities." In July, 1952 the National Council on Agricultural Life and Labor undertook a detailed study of the educational problems of migrant children, who are estimated to number around half a million. A condensed version of the forthcoming report, due about mid-September, appears in the May issue of *Social Action* (289 4th Ave., N. Y. 10, 25¢). Obstacles to regular school attendance in families-on-the-move are obvious enough. The report points to additional educational blocks in the frustrations of poverty, social ostracism and the attendance of migrant children at classes with children much younger than themselves. The NCALL study found over half of those with four years of schooling retarded by from one to three years. Recommendations for coping with this problem included study of the local situation by community-sponsored groups; insistence on the responsibility of school boards for every school-age child in its jurisdiction for any period of time whatsoever; campaigns to gain the cooperation of employers and labor contractors; and establishment of accredited summer schools. The report urges the U. S. Office of Education to give special attention to the education of migrant children and calls for Federal



aid to schools especially burdened by the influx of migratory workers. Since equality of educational opportunity is an accepted American ideal, this report deserves widespread attention.

#### **NEA panel on religious education**

A minor but nevertheless significant feature of the 92nd annual meeting of the National Education Association, held in New York, was the June 30 panel discussion on "Religious Education and the Public Schools." Significantly, the program, by scheduling separate panels, recognized the difference between religious education and the famous NEA substitute, "moral and spiritual values." The religious-education discussion drew only about forty delegates. Dr. F. Ernest Johnson, professor emeritus of Teachers College, Columbia, gave the presentation talk. He stressed two fundamental propositions: 1) that the necessity of finding a place for religion in the public schools constitutes a pressing problem; and 2) that no one should be "cocksure" that he has the answer to it. Of the seven other panelists, including the chairman, the majority, including both Jewish representatives, equivalently denied the existence of the problem by insisting that the public schools were already doing all they were established to do. R. L. Hunt of Chicago, executive director of the Department of Religion and Public Education, National Council of Churches of Christ, and Fr. Hartnett, Editor of this Review, agreed not only on the existence of the problem but on its nature: the way secularistic humanism has replaced religious beliefs in our public-school system. Both thought that some way must be found to restore to the schools a procedure for transmitting to children the fundamental religious beliefs which underlie our political institutions. Mr. Hunt put it vividly: the schools teach honesty for mundane reasons, whereas religion requires honesty because our Creator requires it.

#### **Spotting the commie line**

Herbert A. Philbrick (*I Led 3 Lives*), who for nine years worked within the Communist party for the FBI, has pointed the moral of the incident of June 9 when a research man for a congressional committee said that certain quotations from papal encyclicals were "closely comparable" to Communist literature (AM. 6/26, p. 329). Mr. Philbrick, in his N. Y. *Herald Tribune* column for June 27, noted that the quotations spoke of "some remedy" for social evils and the "reform" of the social order. Said Mr. Philbrick: "When Mr. McNiece heard the words 'remedy' and 'reform,' he should have known immediately that the statement could not possibly have been Communist." The Communists hold that "there is absolutely no 'remedy' for capitalism." Lenin taught that communism is not a reform movement, but a revolutionary movement. The Communists may pay lip service to a sound reform movement, e.g., for interracial justice, but the last thing they want is that the movement should really succeed.

#### **SOUTHERN CATHOLICS CHART A COURSE**

The Catholic Committee of the South, organization of Catholic clergy and laymen, with headquarters at 512 Ebenezer Avenue, Rock Hill, S. C., has taken the occasion of the May 17 Supreme Court decision banning racial segregation in the public schools to prepare a comprehensive and practical study on "Segregation and the Catholic Schools." The committee believes it is "important . . . that there be some clear statement of Catholic policy in the matter of the schools and segregation, in the whole matter of race." Though the South's 1.6 million Catholics are only a small minority among its total population of 30 million, their decisions on desegregation, if clear-cut and widely agreed upon, can be a "potent force in the thinking and customs of that part of the country."

The study makes generous use of the notably impartial volume on *The Negro and the Schools* by Harry S. Ashmore of Little Rock, Ark. (University of North Carolina Press. 228 p. \$2.75). Nobody can pass a fair judgment upon the present situation of the races without taking into account the character and extent of immense changes that are taking place in the South, particularly with regard to population shifts and distribution.

These changes, in turn, affect the Catholic schools, for with very few exceptions the larger number of Catholics in the South are located in areas which are less—often very much less—than 50 per cent Negro. Moreover, the South is proportionately more white than it used to be:

This definitely takes the ground away from the fears which have been expressed by many people, "Negroes are taking over everything,"—as though there were some kind of a mass move on foot for the Negro to take over all activities in the region.

The CCS study observes that in point of fact the desegregation process has been steadily advancing in the South during the last twelve years. The complete integration of the schools, says Dr. Benjamin L. Mays, president of Morehouse College, leading Negro institution, "will be slower and will be easier than you think."

The CCS is inclined to agree with him, but insists that the absence of rush does not justify the absence of effort. On the contrary, it hopes that the Church throughout the South may find it possible to inaugurate a carefully developed and uniform program of education which will bring home to its people the Catholic concept of race relations.

Understanding among Catholics, the committee holds, "will not come with a concentration upon 'each other' but with a concentration upon something which is shared in common," upon community affairs. For the schools, the report recommends a planned, step-by-step procedure, so that the young may learn to face the grave moral issues involved in the question of desegregation.

Though aimed at the South alone, the CCS study should be of great interest to the entire nation.

J. L. F.



## WASHINGTON FRONT

Some time-honored words and phrases used in international discussions have in recent years had their currency debased. Here are some of them.

**Balance of Power:** Traditionally, this meant just what it said: a balance of equals. It was always British policy on the Continent to align itself with the weaker power when another power upset the balance. The idea was that when the balance was even again, war would be averted. This did not work in 1914 and in 1939, but that failure was due to other factors. Now, however, we read reputable writers saying, for instance, "the balance of power has shifted to Russia." What they really mean is not a balance, but a preponderance, of power.

**Colonialism.** This used to mean that a faraway people was conquered and ruled by a strong naval power. Hitler changed all that by annexing his nearby neighbors—a new kind of colonialism. He was imitated by Stalin. The Communists, however, while acting on the Hitlerian concept, still accuse the Western world of practising the old one.

**Nationalism.** This was once a healthy concept embracing the desire of developed peoples to attain freedom and sovereignty. Now Soviet Russia has debased it by promoting among semi-developed peoples a nationalism which is a form of suicide, its obvious purpose being to swallow up the new nationalism in Communist internationalism.

**Imperialism.** This was formerly a bad word, connoting the use of naked power to swallow up as much of the world as possible. As used nowadays by the Communists, it has little or no meaning, especially as two of the main targets, Great Britain and the United States, have divested themselves, they of India and Burma, and we of Cuba and the Philippines. As practised by the Communists, it goes by various names, "liberation," "peoples' republics," etc. It normally uses the technique of internal disruption, not external aggression.

**Nonaggression pacts.** As perfected by Hitler, these had two meanings: if made with a smaller nation, they were a sure sign of approaching conquest; if with an equal, they were a device to get a breathing space to rearm, in preparation for actual aggression. Stalin took over these bodily, bringing them to a high state of perfection. That is why we Americans are so wary of the proposal for a new "Locarno" in the Far East, a nonaggression pact with Russia and China.

**Intervention.** This once meant the Marines in Nicaragua, American-fomented revolutions and the like. Those days are over. It now means setting up a powerful branch of the Communist International, say in Guatemala, as condemned at Caracas.

WILFRID PARSONS

## UNDERSCORINGS

Two of the eight U. S. Jesuit provinces were divided June 25 by order of Very Rev. John Baptist Janssens, Superior General of the Society of Jesus. The northern portion of the Missouri Province, comprising the States of Wisconsin, Minnesota, North and South Dakota, Nebraska and Iowa, became the Wisconsin Vice-Province. Its Vice-Provincial will be Very Rev. Leo J. Burns, for the past seven years assistant to Very Rev. Daniel H. Conway, Provincial of the Missouri Province. The latter province now comprises Missouri, Kansas, Oklahoma, Colorado, Wyoming and the southwestern part of Illinois.

► Part of the Chicago Province, comprising Michigan and Ohio, with the exception of the Archdiocese of Cincinnati, was designated as the Michigan-Ohio Area, to be administered, pending definitive separation from the Chicago Province, by Very Rev. Leo D. Sullivan, rector of West Baden College, Indiana, as Vice-Provincial. The remainder of the Chicago Province comprises Illinois (except for the part that belongs to the Missouri Province), Indiana, Kentucky and the Archdiocese of Cincinnati.

► **Summer Occasions.** Second annual Conference on Business Problems for Religious, Convent of the Sacred Heart, Cincinnati, July 31-Aug. 2 (Rev. Thomas M. Shields, S.J., Xavier University, Evanston Station, Cincinnati 7, Ohio) . . . 82nd annual convention of Catholic Total Abstinence Union of America, Baltimore, Md., Aug. 9-11 (2917 Dickinson St., Philadelphia 46, Pa.) . . . Young Christian Students, study week at St. Procopius Abbey, Lisle, Ill., Aug. 15-19 (Bro. L. Theodore, F.S.C., De La Salle High School, 3455 South Wabash, Chicago 16, Ill.) . . . Fifth Catholic Rural Life Institute for Seminarians, University of Wisconsin, Aug. 22-26 (Prof. J. L. Miller, 206 Extension Bldg., University of Wisconsin, Madison, Wis.).

► St. Paul's Hospital, Dallas, Texas, operated by the Daughters of Charity of St. Vincent de Paul, has become the first Dallas hospital to open its facilities to Negro physicians, according to a Religious News Service dispatch of June 25. The decision to admit five of their colored colleagues to practice in the hospital was approved unanimously by the hospital's 300 white physicians.

► Bellarmine College, Louisville, Ky., first college for men in the Archdiocese of Louisville, held its first graduation exercises June 21, graduating a class of 42. The college is staffed by diocesan priests, Franciscan Friars Minor Conventual and lay professors. Most Rev. Karl E. Alter, Archbishop of Cincinnati, delivered the commencement address. A feature of the graduation exercises was a symposium on "The Catholic College and Contemporary American Society." C. K.

## New Delhi and Washington

Those momentous conferences in Washington and New Delhi had much in common. Major theme of both was Southeast Asia. Both were climaxed by noncommittal communiqués, and at both the visiting principals answered written questions at press conferences.

Both Sir Winston Churchill and Chou En-lai emphasized the centrality of the problem of "peaceful coexistence." Churchill was asked if it was possible "between Soviet Russia and Communist China on the one hand, and non-Communist nations on the other." The question, he replied, "really goes to the heart of the matter in current public political life." The more he talked about it, however—and he devoted much more time to that question than to any other—the more it became evident that he had either missed the real import of the question or else had no answer to it.

Obviously the questioner's emphasis was on the Red regime currently on the march, Communist China. Almost instinctively, however, Sir Winston turned toward the Soviet Union. We hesitate to say it, but we found his rambling remarks about the Russians' desires for better houses, "knickknacks" to put in them, movies, television, football pools and "fun" pathetic to the point of being disturbing. Is this the stuff out of which global policy is fashioned? Never once in his long dissertation did he mention the Red giant striding along the road which the Japanese took in seizing Southeast Asia. Is our "aged guest," as he called himself, too old to adjust himself to this latest and most alarming turn in world events? How relevant to Asian actualities is his formula for peaceful coexistence: "time, if it is accompanied by vigilance"?

How alarmingly urgent the problem has become was disclosed by developments in Geneva and New Delhi. The French were reported ready to yield all of Vietnam, but delaying the announcement until they learned how far the United States would go to guarantee the independence of Laos and Cambodia.

At the same time, in New Delhi, Chou En-lai had apparently scored a diplomatic coup. He, too, explained at his press conference his formula for peaceful coexistence. It was based on the preamble of the agreement on Tibet signed last April in which Nehru acquiesced to Red China's absorption of that tremendously strategic territory. The five principles of peaceful coexistence, Chou explained with magnificent effrontery, are 1) mutual respect for each other's territorial integrity and sovereignty; 2) nonaggression; 3) noninterference in each other's internal affairs; 4) equality and mutual benefit; 5) peaceful coexistence. Though these principles overlap and cry out for definition, their purport is painfully clear. It is "Asia for the Asians." In the Communist lexicon, that means "Asia for the Communists." These "principles" were embodied in the official Nehru-Chou communiqué, which added:

The Prime Ministers hoped that these principles would be applied to the solution of problems in

## EDITORIALS

Indo-China, where a political settlement should *aim at the creation of free, democratic, unified and independent states which should not be used for aggressive purposes or be subjected to foreign intervention* (emphasis added).

It is obvious that as long as he remains impressed by Chou En-lai, Pandit Nehru will not join Anthony Eden's "Locarno-type nonaggression pact" nor give even moral support to John Foster Dulles' Southeast Asian defense organization. It is just as obvious that he will oppose any U. S. intervention in behalf of Laos and Cambodia.

The application of the Nehru-Chou formula to Indo-China looks to us like an ultimatum. And in the case of ultimatums, neither time nor vigilance avails much. The answer, it is evident, must come from Washington.

## Politics and farm prices

Despite the unwavering stand of the President and a last-minute nation-wide radio appeal by the Vice President, Congress seemed determined last week to defeat the Administration program for flexible farm price supports. The 26-2 margin by which, on June 25, the House Agriculture Committee reported out a high, rigid price-support bill suggests that a Presidential veto, which requires a two-thirds majority to override, might not prevail on the floor. If it does, it appears now that the President can thank certain influential farm leaders in the Senate, notably Messrs. Clinton Anderson of New Mexico and George Aiken of Vermont, who accept the official farm-price policy of the American Farm Bureau Federation and the National Grange.

This raises a very interesting question about the political aspect of farm price supports. A large number in both House and Senate will no doubt vote out of conviction for rigid supports, at 90 per cent of parity, on the six so-called "basic" crops. But it is no less certain that a large number will vote for them for reasons of political expediency. Why, one may ask, are Congressmen motivated by political expediency on this question when the nation's two largest and most influential farm organizations, the Farm Bureau and the Grange, favor *flexible* supports? Don't these groups speak for the masses of American farmers?

The question becomes still more relevant when we note that only a relatively small part of total farm cash receipts is derived from the six "basics" supported at 90 per cent of parity. In 1952, according to the

Department of Agriculture, only 23 per cent of cash receipts from farm marketings came from these commodities. By contrast, commodities not under any price support accounted for 56 per cent of cash receipts, and those under flexible supports for 21 per cent. These figures take on added significance when we recall that what is cash income to an Iowa corn grower is a cost of doing business to a New York dairy farmer, a New Jersey poultry raiser or a Nebraska cattle feeder. Though their products are not supported at 90 per cent of parity, their feed bill reflects 90-per-cent support for corn.

Why all this solicitude in Congress for a minority of farmers?

The answer is, we suppose, that a national minority can easily be a local majority. U. S. wheat growers and cotton growers may be outnumbered by cattlemen and dairy farmers. But in certain congressional districts, say in Kansas and Texas, they are the majority. Representatives from such districts have an understandable distaste for committing political suicide.

The point we are raising is that it may not be political suicide at all. Perhaps many farmers have come to realize that high, rigid supports, though useful during the war and postwar years, may not be practical as a normal, long-range policy. In other words, they may now agree with the Grange and the Farm Bureau. Nobody really knows, because the masses of farmers have never been polled on the two key issues of Federal farm policy: flexible supports vs. rigid supports, and tight Government production controls vs. freedom.

It is much too late now to organize a referendum, but the next Congress might profitably undertake the job. Ideally, economic and social considerations, not political expediency, should determine farm policy. But since political expediency is a big factor, and will remain such, our legislators might well find out what farmers really think.

## Teaching authority of the Church

Before an audience of 39 Cardinals and some 450 archbishops and bishops, present in Rome for the canonization of St. Pius X, the Holy Father, on May 31, issued a stern warning against a certain type of "lay theologian":

Recently what is called "lay theology" has sprung up and spread in various places and a new class of "lay theologians" has emerged which claims to be *sui juris*. There are professors of this theology occupying established chairs; courses are given, notes are published and seminars are held. These professors distinguish their teaching authority from, and in a certain way set it up against, the public teaching authority of the Church.

The Holy Father made it clear that the Church prizes and needs the help of the laity, both men and women, in the "deeper study and dissemination of sacred doc-

trine." At the same time he stressed that when laymen are called to teach theology, they do so, not in their own name, nor by reason of their own theological knowledge, but by reason of the mandate they have received from the lawful teaching authority. His reason was explicit:

Besides the lawful successors of the apostles, namely, the Roman Pontiff for the universal Church and the bishops for the faithful entrusted to their care, there are no other teachers divinely constituted in the Church of Christ.

This claim of the Pope and the bishops to an exclusive authority is as old as the words: "Going therefore teach ye all nations whatsoever I have commanded you." Neither the apostles nor their successors down to the present day have known any other rule. They have simply followed the command and example of Christ, who, according to the testimony of His contemporaries, taught "as one having authority."

A counterpart to this divinely constituted authority in teaching sacred doctrine is the clear obligation of the faithful to give their assent to the truth presented to them.

There are times, it is true, when the Church does not wish to exercise the supreme power of her teaching authority. The Holy Father does not always speak *"ex cathedra"*. He may, if he wishes, speak as a purely private theologian, giving an unofficial opinion. Sometimes he teaches officially through encyclical letters. These do not necessarily bear the full weight of "infallible" pronouncements. But, as the Holy Father himself taught in his encyclical *Humani Generis* (1950), they do bind in conscience:

Nor must it be thought that what is expounded in encyclical letters does not of itself demand consent . . . For these matters are taught with the ordinary teaching authority, of which it is true to say, "He that heareth you heareth Me."

Of recent years a still less formal mode of teaching has grown up through the Pope's radio broadcasts and public addresses to delegations that come to visit him at Rome. Question has at times arisen about the binding force of such utterances. The matter is lucidly explained in the July issue of the *Voice of St. Jude*, in a guest editorial by Most Rev. John J. Wright, Bishop of Worcester, Mass.

Once these addresses are reproduced in the *Acta Apostolicae Sedis*, writes the bishop, they become official and are thus communicated to the whole Church. The doctrine expounded in them demands then a true internal assent. This is known technically as "religious assent." The motive for that assent, Bishop Wright explains, "is not the authority of God speaking, nor is it precisely the infallibility of the Church's teaching authority, but rather the official position of the Supreme Teacher." The bishop gives as an illustration the Holy Father's repeated references to human solidarity and the necessity of an "efficacious political organization of the world."

No Catholic, he concludes, is free to deny his "religious assent" to such teachings.



# Unemployment benefits: 1954 picture

Joseph M. Becker

IN HIS ECONOMIC REPORT to Congress last January President Eisenhower took a look at the unemployment-insurance system and found it lacking. The report said: "Unemployment insurance is a valuable first line of defense against recession . . . But even as a first defense, the system needs reinforcement."

To reinforce the system he recommended action by both the Federal and the State Governments. He asked Congress, by changing the definition of covered employe as contained in the Federal law, to bring 6 million more workers into the system (3.4 million employes in small firms, and 2.5 million Federal employes). He asked the States to increase the size and lengthen the period of payment of the benefits available to all covered workers.

The President requested Congress to raise the maximum amount of benefits to the unemployed sufficiently "so that the payments to the great majority of the beneficiaries may equal at least half of their regular earnings"; and to lengthen "the potential duration of unemployment benefits to 26 weeks" for "all persons who have had a specified amount of covered employment or earnings." None of the States now meet this standard for maximum benefit amount. Only one (New York) meets it for benefit duration. Twenty-two States have a variable duration provision with 26 weeks as the maximum, but only New York has a uniform duration of that length.

The President's double-barrelled (Federal-State) approach to the problem of reinforcing our system of unemployment insurance reflects the existing structure of the unemployment-compensation system. As set up by the Social Security Act of 1935, the unemployment-compensation system has elements of Federal and State responsibility inextricably—some would say, irrationally—intertwined. The Federal Government levies a 3-per-cent tax on the payrolls of employers having eight or more employes in certain industries. This covers at present about 38 out of 53 million employes. The law provides, however, that if any State levies a similar tax, the Federal tax will not apply. The result has been that all the States have enacted unemployment-compensation laws of their own, taxing the employers the Federal Government would have taxed, and paying unemployment benefits out of the proceeds. If the States did not enact their own laws, the taxes would be collected by the Federal Government—but no benefits would be paid. For, oddly enough, the Federal law contains no provisions whatsoever for the payment of benefits.

There are a few isolated instances, as a matter of

*Fr. Becker, S.J., a member of the Institute of Social Order, national Jesuit social-science research group at St. Louis University, took his doctorate in economics at Columbia University, specializing in the economics of social security. He is the author of The Problem of Abuse in Unemployment Benefits (Columbia Univ. Press, 1953), reviewed in our March 13 issue.*

fact, where the State law does not cover all employers whom the Federal law covers. In these instances employers pay their 3-per-cent tax—and that is all that happens. Their employes never receive any unemployment benefits. The reason the Federal law contains no benefit provisions is that its framers wished to make unmistakably clear to the U. S. Supreme Court that unemployment compensation was to be mainly a State rather than a Federal program.

This is a simplified description. Actually, the Federal Government does not remit the whole of the 3-per-cent tax, but keeps 10 per cent of it (.3 per cent of payrolls) to pay the costs incurred by the States in administering the program. Federal influence is exerted chiefly through this control over administrative funds. Incidentally, this arrangement has left the Federal Government with a "profit" of nearly a billion dollars over the 18 years of the program's existence.

The States do not actually have to levy on their employers the whole of the remaining tax (2.7 per cent of payrolls) which is remitted. They levy whatever tax they deem necessary to pay whatever unemployment benefits they deem proper. In 1953 the average tax rate for all States was about 1.3 per cent. Moreover, the States do not necessarily levy the same tax on each employer, but can (and do) vary the tax according to each employer's own "experience" with unemployment.

These taxes are collected by the Bureau of Internal Revenue as a service to the States. The money is kept in Washington, but it is owned by the respective States, and their relative "wealth" differs greatly. Out of its current reserves Rhode Island, for example, could not pay benefits at the postwar rate for more than 1.4 years. New York could pay for 4.8 years, 24 States for 5-10 years, and four States for over 20 years.

## BACKGROUND OF PRESENT LAW

How did this complicated, uneven structure, which has no duplicate elsewhere in the world, come to be erected? That it came into existence at all in 1935 was undoubtedly the result of mass unemployment. That it took this particular form was chiefly the result of two factors, a conservative Supreme Court and the influence of Wisconsinites.

Historians of the 1930's say that the unemployment-compensation law could not have been enacted before 1935 because mass unemployment had not been with us long enough, nor after 1935 because unemployment then began to decrease. In most countries, a program to pay unemployment benefits has come late—long

after sickness and old-age programs, for example—because unemployment insurance seemed the most “dangerous” of the social-security programs. In our own country, where the laissez-faire outlook was more dominant than in any other, a program of unemployment compensation would not have been accepted at the very beginning of our social-security experience had it not been for the immediate pressure of unprecedented unemployment.

The Supreme Court as constituted in the 1930's was very suspicious of Big Government. The architects of the Social Security Act thought that the unemployment-compensation part of it had a better chance of getting by the Supreme Court if the Federal Government's influence in the program was kept to a minimum. Hence they used the tax-offset device described above and left the States almost complete freedom in determining the *kind* of unemployment-compensation law they would have.

Wisconsin enacted an unemployment-compensation law in January, 1932, three years in advance of the rest of the country. (For that achievement a combination of factors was responsible: the Progressive party and LaFollette; the Wisconsin State Federation of Labor and its Socialist background; the University of Wisconsin and its remarkable array of social-scientist personalities, such as Richard Ely and John R. Commons.)

#### UNEMPLOYMENT A BUSINESS COST

This pioneering Wisconsin law was based on the principle of making unemployment a cost of doing business. Each employer was charged with the cost of paying unemployment benefits to his own employees. This “experience rating” method of taxation was expected to lessen unemployment, on the analogy of workmen's compensation, where experience rating had apparently caused employers to install safety devices and use other means to diminish the number of accidents on their premises.

Making unemployment a cost of business, it was argued, would also cause the prices of products to reflect their true costs. A third reason, which was only mentioned in the original discussions, has come to be the one most highly emphasized in arguments both for and against experience rating, namely, that it enlists employers in the task of policing the payment of benefits.

When the Social Security Act was being debated in 1935, the Wisconsin employers had an influential voice in the deliberations. Besides supporting the plan for independent State programs, they succeeded, against much opposition, in making it lawful for any State that wished to use the experience-rating method of taxation. Gradually, and for a variety of reasons, all the States have come to adopt the method in some form or other.

The freedom of each State to set up its own unemployment-compensation standards and the method of taxation by experience rating are the two features of

the unemployment-compensation law which organized labor finds most objectionable. Both features, labor believes, have prevented further liberalization of the law. Experience rating undoubtedly has had that effect. The effect of having separate State laws is not equally clear. If the system had been completely Federal from the beginning, the States with the lowest standards would certainly have higher standards today. But it is possible that standards in the most liberal States (which are also the States containing most of the covered workers) would be lower than they are today.

#### TOWARD FEDERAL DOMINANCE

The recommendations of President Eisenhower must be seen against that background. In so far as they are merely recommendations, they leave the essential structure of the unemployment-compensation program unchanged. But by being as specific as they are, the recommendations depart from the original spirit of the Federal-State program. They are a surprise as coming from the Eisenhower Administration, which has continually emphasized its intention of enlarging the discretion of the States.

The departure is slight, but has significance in this particular program, where Federal-State tension has been higher and more continuous than almost anywhere else. According to the President's 1954 Economic Report, the Administration's action was dictated by its fear of a depression and its desire to provide a stronger first-line defense against a downward spiral.

Coverage, benefit level, benefit duration and disqualifications comprise the major part of “policy” in unemployment compensation. On June 3 Senator Douglas of Illinois introduced for himself and 11 other Senators a bill which goes much further on these four fronts than the Administration's recommendations. Along with extended coverage, it proposes a benefit duration of 39 weeks for all unemployed insured persons; a benefit payment of not less than 50 per cent of weekly wages for everyone up to a maximum set at 66 2/3 per cent of the average weekly wage in the State; disqualifications less restrictive than those currently in use; and a provision that would make it easier for States so desiring to abandon experience rating. The proposed coverage, benefit, duration and disqualification standards would be obligatory on all the States. While leaving the Federal-State system theoretically still in force, these proposals would go far toward federalizing unemployment compensation.

The liberalizing proposals of both bills have their immediate source in the heavy unemployment of 1954 and the possibility of its deepening into a depression. But how relevant is unemployment insurance to this purpose? Unemployment compensation actually wears two entirely different faces—one in a period of “normal” unemployment and another in a period of “emergency” unemployment. It is needed in both situations. But its problems are different in each. The public's reaction to the program is quite different in each. When em-

ployment is high the public tends to think that "anyone who wants to work, can," and to complain about the "great number" of persons drawing benefits. When mass unemployment spreads across the land, everybody praises unemployment compensation.

This writer has been present at conferences between unemployment-compensation administrators and labor and management leaders where everyone agreed that certain restrictions would probably be healthy for the program in the situation of high employment then prevailing. But they were deterred from taking any action by this consideration: "If a depression comes, won't these same restrictions deprive regular workers of badly needed benefits?"

The present system is designed primarily for normal unemployment, but it was emergency unemployment which brought it into being and continues to dictate our planning. This is the anomaly that often makes discussion proceed at cross-purposes, the one side thinking in terms of normal and the other of emergency unemployment. Perhaps two unemployment systems are needed, a system something like the present one for normal unemployment, and a supplementary, stand-by system for emergency unemployment, with different benefit, eligibility and disqualification provisions, and a different method of financing.

If one considers the current liberalizing proposals as applying to situations of normal unemployment, a divided judgment is in order. The proposals to extend coverage and raise benefits will meet, and deserve to meet, almost universal approval. Disputes will turn only on whether the action should be Federal or State, and on the exact degree of the liberalization. The proposals for uniform duration of benefits and less restrictive disqualifications will, on the contrary, be much disputed.

It will be easier to pass an intelligent judgment on the proposals after the Bureau of Employment Security has carried through two investigations it is currently planning. One investigation will seek to determine whether the persons who are drawing unemployment benefits are getting what they need to bridge the gap between their non-deferrable expenses and their resources. The other investigation will inquire what proportion of the beneficiaries are getting benefits contrary to the provisions of the law.

With that kind of information available (for the first time in the history of the program) one could judge much more intelligently whether Mr. Eisenhower's 26 weeks or Mr. Douglas' 39 weeks, or something less or more than either, would be the proper duration of benefits; whether a benefit equal to 50 per cent of wages is too little or too much—or is both too little and too much in different kinds of cases; and whether disqualifications should be loosened or tightened.

Without that kind of information, even for one intimately acquainted with the unemployment-compensation program, any judgment must be guess-work and must be based largely on one's general predilection for a political party or a type of economy.

## Church leaders on school segregation

Charles Keenan

THE MAY 17 DECISION of the U. S. Supreme Court declaring compulsory racial segregation in public schools to be unconstitutional evoked sharp and unfavorable reaction from certain prominent Southern political figures. Notable among these were Gov. Herman Talmadge of Georgia, Gov. James F. Byrnes of South Carolina and U. S. Sen. James O. Eastland of Mississippi. They and other leaders promised a last-ditch fight against implementation of the verdict.

Other voices have been raised, however, which may well be a safer index of general Southern feeling about accepting our highest tribunal's ruling. Religious voices, both Catholic and non-Catholic, have spoken in tones very different from the political leaders referred to above. This article is a cursory roundup of some of the opinions the religious leaders expressed. For the Catholics, it draws upon the Catholic press; for non-Catholic opinion upon resolutions passed by church bodies in Southern and border States.

The Washington, D. C., *Catholic Standard* said in its May 21 issue that "the political and sociological atmosphere of the country has been building up to the point where such a verdict was not only possible but inevitable." The public schools can now "set about the tremendous task of implementing the decision intelligently and efficiently."

The Richmond *Catholic Virginian* noted (May 21) that ten days before the decision, the Bishop of Richmond, Most Rev. Peter L. Ireton, had announced that with the opening of school in the fall, Catholic high schools of the diocese would accept Catholic colored students. On the day the decision was announced, Msgr. J. Louis Flaherty, diocesan superintendent of schools, stated that the decision was "in accord with Christian principles."

*Catholic Action of the South* of New Orleans, in its May 20 issue, featured a special article by Roger Baudier Sr., describing the pioneer work of the Church in Negro education in the deep South. In another article it quoted Msgr. Henry C. Bezou, archdiocesan superintendent of parochial schools, as saying that "the decision is in accordance with what has been expected on the basis of natural justice and with the clear intent and purpose of the Constitution of the United States."

Most Rev. Joseph E. Ritter, Archbishop of St. Louis, on May 24 said that the decision "timely reaffirms before the whole world those basic principles on which, under God, our nation was founded . . ."

Fr. Keenan, S.J., is managing editor of AMERICA.



Speaking for the Catholic Committee of the South, its research director, Rev. Maurice V. Shean of Rock Hill, S. C., said:

We welcome this decision of the United States Supreme Court, which has clarified the legal principle in the matter and at the same time gives time for the proper implementation of the decision. . . . It is possible for us to bring the full force of our total Catholic doctrine and discipline on this problem (NC News Service, May 18).

Since Catholics are only a small minority in the South, it could be doubted how far their opinions reflect general Southern thinking. However, non-Catholic groups have by no means been silent on the historic decision. Between June 1 and June 23, Religious News Service reported endorsement of the Supreme Court's ruling by 18 non-Catholic church bodies in North Carolina, South Carolina, Georgia, Maryland, Arkansas, Louisiana, Tennessee, Texas and Missouri.

On June 1, the 94th General Assembly of the Presbyterian Church in the U. S. (Southern), meeting at Montreat, N. C., affirmed, by a vote of 236 to 169, that "enforced segregation of the races is discrimination which is out of harmony with Christian theology and ethics. . . ."

On June 2, the Southwest Texas Methodist Conference urged all its members to "abide by both the letter and spirit of the recent decisions. . . . Let us face the changes ahead with confidence, since the law of the land requires it and God approves it."

In St. Louis, on June 7, some 10,000 delegates to the annual Southern Baptist Convention, by an almost unanimous vote (less than 100 opposing), resolved that the decision was "in harmony with the constitutional guarantee of equal freedom to all citizens and with the Christian principles of equal justice and love for all men." The convention went on to urge Christian leaders

. . . to use their leadership in positive thought and planning, to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all peoples.

In Governor Talmadge's own State of Georgia, three church groups urged on June 15 that Georgia be represented at hearings to be held before the Supreme Court in fall to consider means of implementing its anti-segregation decision. Mr. Talmadge had announced that Georgia would boycott these hearings. The three groups were the United Church Women of Atlanta and committees of the United Church Women of Georgia and the Christian Council of Atlanta. They proposed that committees of white and Negro citizens be formed to work out methods of putting the Supreme Court's decision into effect.

At High Point, N. C., the executive council of the Episcopal Diocese of North Carolina on June 15 adopted a resolution urging members of that church

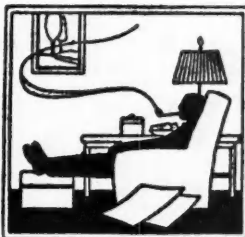
to accept the anti-segregation decision "in the Christian spirit of the brotherhood of man."

The New Orleans Council of Churches on June 23 urged the Louisiana Legislature to implement the decision. The court's verdict, said the council, was "consistent with the spirit and teachings of Jesus Christ." Its statement went on to say:

We humbly confess that we have not yet achieved what we believe to be God's will in this area of human relations. We face the critical adjustment between the absolute Christian ideal and the human level upon which a retarded and hesitating Christian conscience moves. . . .

It is hardly being too optimistic to believe that these voices speak more truly for the South today than do political officeholders who threaten defiance of a ruling so eminently in accordance with Christian teaching and the best traditions of our democracy.

## FEATURE "X"



*Miss Spencer, now a resident of Portland, Ore., gives a lively account of the "Operation Bootstrap" by which she and her zealous friends built up a flourishing parish library in Eugene, Ore.*

AFTER READING an article in AMERICA (2/27) on Doubleday and Co.'s adventure into the publication of Image Books, I decided it was time to tell the story of the dining-room table.

When my former pastor and employer, Very Rev. E. J. Murnane, was transferred to St. Mary's parish in Eugene, Ore., in September, 1950, he brought with him his own collection of books and his ever-present longing for a good Catholic library for the laity. In Eugene he felt a library to be a necessity. The parish numbers 5,000 and is located 120 miles from the Catholic book stores of Portland.

When he remodeled the rectory that same year, he provided it with a library room and connected the rectory with the church vestibule by means of a wide hallway, divided from the church by double doors. In September, 1951, he began the library by donating 200 volumes of his own. Then he took up a parish subscription (\$5 per family per year) and secured a fund of about \$500. By February of 1952, Catholic Press Month, he had purchased about \$300 worth of books—old classics and new best-sellers.

By this time it was also apparent that the library could not maintain itself financially if it was to be kept up-to-date and to offer the appeal it should. It would have to be provided with some source of reve-

nue. We hoped to increase interest in it through Catholic Press Month.

I believe that those few who worked mimeographing subscription forms and a Press Month letter for distribution, taping posters in the vestibule and spending hours assisting uninterested parishioners in selections would agree that at first it was a lot of work with very unsatisfactory results. However, as I look back upon it, I see that the turn of the tide came with the addition of *AMERICA* and many other Catholic magazines to the pamphlet rack at St. Mary's. That brings the dining-room table into the picture.

Since we had to have something on which to display our material, we resurrected the old dining-room table from the rectory basement and placed it in the hall near the vestibule. The next week we stacked the dining-room table with Bible Week material, and our hopes rose. I don't remember how many Bibles and missals we sold but it was a fantastic number. We had to order more from our Portland book store. The old table was never returned to the basement. It's been serving hungry Catholic minds ever since.

As time went on, we joined into one fund the proceeds of the pamphlet rack which carried pamphlets, diocesan weeklies and a dozen or more magazines and periodicals plus the indispensable Catechetical Guild hard-cover children's books; of the book table of Bibles, missals and seasonal reading material; and of the library. This last grew by leaps and bounds with the accumulated profits.

The next year, 1953, by the close of Press Month and the beginning of Lent, we had carried to every possible meeting the Catechetical Guild portable rack filled with Lenten reading (nothing priced over \$2.50), the paper-bound works of Bishop Sheen, *The Greatest Story Ever Told*, Christopher books, etc., and many children's editions. And we found that our original intake of \$27 per month had gradually risen to \$60 per week.

The pamphlet rack has now been increased in size and remodeled so that the entire front of each pamphlet displayed is clearly visible through the glass cover, thus cutting down on handling before purchase. The library has in constant circulation between 150 and 170 books. The entire project is governed by a board representing every parish group. Volunteers from the Legion of Mary keep things in order and staff the library from 9 to 5 daily, on Saturday evenings and Sunday mornings. The net profit of \$100 per month from the book table and pamphlet rack supports the library. It is a going concern.

I still blush when I recall our first feeble attempts to sponsor Press Month. But the bishops had said to sponsor Press Month—they didn't say we had to spend a lot of money to do it. It was work, and plenty of it, but I think our success story could be duplicated over and over again. If it were, there would then be no problem in selling Catholic Press Month, and Doubleday and Co. would have no worries about the success of the Image Books.

JEAN SPENCER

## Six Saints

### *The Temptations of Saint Anthony*

Off in the wilderness bare and level,  
Anthony wrestled with the Devil.  
Once he'd beaten the Devil down,  
Anthony'd turn his eyes toward town  
And leave his hermitage now and then  
To come to grips with the souls of men.

Afterwards, all the tales agree,  
Wrestling the Devil seemed to be  
Quite a relief to Anthony.

### *Sonnet from Assisi*

Blind Francis, waiting to welcome Sister Death,  
Worn though he was by ecstasies and fame,  
Had heart for tune. With what remained of breath  
He led his friars in canticles.

Then came  
Brother Elias, scowling, to his side,  
Small-souled Elias, crying by book and candle  
This was outrageous! Had the monks no pride?  
Music at deathbeds! Ah, the shame, the scandal!

Elias gave him sermons and advice  
Instead of song; which simply proves once more  
What things are sure this side of paradise:

## LITERATURE AND ARTS

Death, taxes, and the counsel of the bore.  
Though we outwit the tithe, make death our friend,  
Bores we have with us even to the end.

### *Conversation in Avila*

Teresa was God's familiar. She often spoke  
To Him informally,  
As if together they shared some heavenly joke.  
Once, watching stormily  
Her heart's ambitions wither to odds and ends,  
With all to start anew,

*Phyllis McGinley, outstanding light-verse writer, is the author of The Love Letters of Phyllis McGinley, to be published this fall by the Viking Press. These poems are from the section "Saints without Tears." Copyright 1954 by Phyllis McGinley.*

She cried, "If this is the way You treat Your friends,  
No wonder You have so few!"  
There is no perfect record standing by  
Of God's reply.

#### **Lesson for beginners**

Martin of Tours,  
When he earned his shilling  
Trooping the flags  
Of the Roman Guard  
Came on a poor  
Aching and chilling  
Beggar in rags  
By the barracks yard.

Blind to his lack,  
The Guard went riding.  
But Martin a moment  
Paused and drew  
The coat from his back,  
His sword from hiding,  
And sabered his raiment  
Into two.

Now some who muse  
On the allegory  
Affect to find  
It a pious joke;  
To the beggar what use,  
For Martin what glory  
In deed half-kind  
And part of a cloak?

Still, it has charm  
And a point worth seizing.  
For all who move  
In the mortal sun  
Know half-way warm  
Is better than freezing  
As half a love  
Is better than none.

#### **Mother of the Saint**

Gossiping in Siena's square,  
The housewife, Lapa, used to say,  
"My Catherine has yellow hair  
Like the True Princess in the play.  
Sure as it's June that follows May,  
Our Kate was born to be a belle.  
The girl's a clever one, and gay,  
I plan for her to marry well."

Lapa had hopes; would not despair.  
"The young ones always fast and pray,  
A season," Lapa would declare.  
"This holy nonsense does not stay."  
Though all Siena thronged to pay  
Homage to Catherine in her cell,  
Stubbornly Lapa bragged away,  
"I plan for her to marry well."

They pressed from nations everywhere,  
Poet, prince, prelate, common clay,  
To gape at genius. On the stair,  
Their feet were clamorous night and day.  
She saw the very Pope obey  
The summons Catherine scarce could spell  
And muttered, "What's a slight delay?  
I plan for her to marry well."

Still muttered as the world turned gray,  
"How pretty her hair was! Who could tell  
That things would go so far astray?  
I planned for her to marry well."

#### **The Thunderer**

God's angry man, His crochety  
scholar  
Was Saint Jerome,  
The great name-caller  
Who cared not a dime  
For the laws of libel  
And in his spare time  
Translated the Bible.  
Quick to disparage  
All arts but learning,  
Jerome liked marriage  
Better than burning  
But didn't like woman's  
Painted cheeks;  
Didn't like Romans,  
Didn't like Greeks,  
Hated Pagans  
For their Pagan ways,  
Yet doted on Cicero all his days.

A born reformer, cross and gifted,  
He scolded mankind  
Sternier than Swift did;  
Worked to save  
The world from the heathen;  
Fled to a cave  
For peace to breathe in,  
Promptly *wherewith*  
For miles around  
He filled the air with  
Fury and sound.  
In a mighty prose,  
For almighty ends,  
He thrust at his foes,  
Quarreled with his friends,  
And served his Master  
Though with complaint.  
He wasn't a plaster sort of saint.

But he swelled men's minds  
With a Christian leaven.  
It takes all kinds  
To make a heaven.

PHYLLIS MCGINLEY



## Two suggested threways

### GUIDEPOSTS TO THE FUTURE: A NEW AMERICAN FOREIGN POLICY

By William H. Wilbur. Regnery. 176p. \$2.50

### STRATEGY FOR THE WEST

By Sir John Slessor. Morrow. 180p. \$3

The reader of Gen. Wilbur's book will discover that the word "guideposts" accurately describes the contents of this volume, for the author has given us general directives for the conduct of our foreign relations, based on an examination of our failures and successes since 1945. Only the last chapter is devoted to "A New Foreign Policy." This new policy can be stated in one sentence: as a leader of the free world, the United States must build up a favorable balance of power, throw her support to peoples struggling for freedom under the impact of nationalism, and act at all times courageously, honestly, independently and, when need be, promptly. Those who are looking for a detailed plan of action on how to unite Korea and what to do in Indo-China will be disappointed. They should remember that guideposts are directives and not detailed plans of action.

However, the author's position on what our foreign policy should be is more clearly gathered from his examination of our past failures and successes. He has discovered that our failures occurred when we attempted to appease Russia or when we acted through the United Nations. On the other hand, our diplomatic successes (such as the Truman Doctrine, the Marshall Plan, the Berlin airlift) followed when we acted unilaterally and independently and worked with and not against the rising tide of nationalism.

This, it seems to me, is the heart of the general's new foreign policy: a policy dictated by "enlightened self-interest," decided "unilaterally" and followed "courageously." There is an old look about this policy, but it is presented in clear and simple language with a simplistic approach to complex problems. That approach may appeal to the American reading public, but its fundamental shortcomings ought to be obvious and have been discussed in an AMERICA editorial (6/26, p. 333-334).

The reader will want to ask many questions after he finishes the book. The general does not advocate withdrawal from the UN; rather he would bypass it by transferring all problems to regional groups and bilateral treat-

ies. How can this be done while still retaining "our authority and ability to act independently and promptly when necessary" (p. 166)? The United States must acquire and keep friendly allies (p. x; 44). Can this be done by a policy of unilateral action?

The UN has failed to settle the Kashmir dispute between India and Pakistan (p. 110). How would the general settle it? Large-scale "guerrilla operation" based on Formosa and supported by the United States is the keystone of his proposed China policy. Would he support the Nationalists once the guerrilla warfare developed, as it surely would, into large-scale war?

These are but a few of the questions raised by this restrained argument for a policy based on the new nationalism that is abroad.



In the second volume under review, an able and experienced British military leader explains how we can best defend ourselves from the menace of militant communism. He understands what the West is defending and what the West is fighting. His proposals warrant careful consideration.

Briefly and inadequately summarized, this is what the author holds. Militant communism must be driven back to its own frontiers and kept there. Atomic air power is the West's primary weapon. Its unbelievable destructive power will, he thinks, deter Soviet Russia from launching a total war. On the chance that it does not, it remains the West's primary arm of victory. But it will only deter as long as Russia knows beyond a doubt that the West will use her full atomic power.

Hence, the West must not accept international control of atomic power. Russia wants such control, knowing it will only handicap the West. Russia, however, will not quickly abandon her plan of conquest and the West must expect her to move against the soft spots. The economic burden of this struggle will be severe, and if the West attempts to impose the burden of atomic air strategy on the old conventional strategy we will be inviting

## BOOKS

bankruptcy. The new strategy will eliminate some of these expenses, specifically the "Forrestal" class of carriers.

No doubt military critics will subject Sir John's strategy to close scrutiny. The author does not expect his position to go unchallenged. His strategy is linked with political and economic factors, and these, too, will be checked and questioned.

He does seem to be preoccupied with Russia and Europe, to the neglect of the danger of a Communist Asia. Is Russia to be pushed back on her Asiatic frontier also? If so, he takes with considerable calm the imposition of a Communist regime in China. And there is the trade in non-strategic material with Russia and her satellites, which the author favors as long as it is to the advantage of the West. This is quite acceptable, except that it is difficult to believe that the Kremlin would ever permit such trade unless it was a decided advantage to her.

And how will the West push Russia back to her frontiers? The author limits himself to proposals for a free and unified Germany that supports the defence of the West and safeguards against German military domination in the future. What he proposes merits study by our political and military leaders.

WILLIAM L. LUCEY

### Is the "Great Crusade" ended?

#### NEW FRONTIERS FOR FREEDOM

By Erwin D. Canham. Longmans, Greene. 116p. \$2

The editor of the *Christian Science Monitor* has produced a most thoughtful and impressive little book whose appearance at the present stage of the cold war is very timely. The blurb on the dust jacket describes it as "the American answer to Marxism." Mr. Canham himself calls the book "a layman's summary statement of some of the elements which make the enterprise system as it evolves and operates in the United States one of the most meaningful facts for men everywhere."

As a beginning, the world setting in which the evolution of the American economic system is taking place is summarized quite neatly. The author then advances two principles which he believes to be "the essence of the American commitment to society to-

day." These are: self-determination for men and nations, and the interdependence of man and nation.

We must always remember that we are the heirs of a powerful revolutionary principle which stems from the Judeo-Christian tradition and the heritage of Greece, Rome and the Renaissance. These elements have combined to build the spiritual house in which we live. Our revolution should be leading the world and is such that it ought to win recognition as "the only true revolution."

To make that revolution effective, the two basic principles of self-determination and interdependence must be translated into a program. Three preliminary steps are requisite. They are for America to stress its spiritual affirmation, physical strength and economic stability. These are prerequisites to the declaration of a "Manifesto," which should be

the dedication [of America] to the liberating, revolutionary doctrine of freedom, which means the right of choice for men and nations in the setting of a world where the well-being of one is clearly dependent upon the well-being of all.

The great crisis of our time, in Mr. Canham's view, is not between us and the Communists, but between "those who are committed to free self-government and those who are not sure." His "Manifesto" must be addressed to the latter.

To make the "Manifesto" meaningful, he recommends a combined program of governmental action with an extension on the world scale of the techniques and methods by which we have advanced the solution of our own internal problems. There then follows an extremely able description of the changed and changing nature of the American economic system. It is one of the best this reviewer has ever seen.

In conclusion, Americans are reminded that there is much that can be done to remove the misunderstandings about us which are so widespread throughout the world. The author points to specific steps which can and must be taken to clear up these misunderstandings. Space prohibits listing them, but they alone make the book worth while.

THOMAS H. D. MAHONEY

#### THE END OF INNOCENCE

By Jonathan Daniels. Lippincott. 351p. \$5

Anyone who reads this nostalgic memoir is bound to ask what happened to America's "Great Crusade."

This is not necessarily a partisan question. From such men as William Jennings Bryan, Josephus Daniels, Woodrow Wilson and Franklin Delano Roosevelt we received an imperishable heritage of courage, vision, faith and idealism which we badly need in this dark hour of our own and world history.

Jonathan Daniels does not believe that we have become too frightened, too stupid or too fat to recall that, traditionally, we are the most radical people on earth. Just as soon as we recapture some of that tough native radicalism we will be able to join hands with the legitimate radical hopes of men all over the world. For the moment, of course, don't rock the boat!

Mr. Daniels believes that America has no greater business than to be honest, wholehearted and humble in the dynamic presentation of the Christian-democratic promise to hungry people, at home and abroad, who are being fed the poisonous husks of communism.

The author's father, Josephus Daniels, Secretary of the Navy in Wilson's Cabinet, is a fitting symbol of our vanishing innocence. He was scornful of any supposed elite. He kept an almost mystic faith in the people themselves. He did not always trust the experts. His diary consists of five big, loving volumes of a happy life. His son has used these unpublished volumes, together with his own youthful recollections, to give us a sincere and moving chronicle of the stir and ferment of the Wilson years.

Neither Wilson, Bryan nor Josephus Daniels looked like radicals in March, 1913. They seemed, instead, genial and innocent gentlemen, a little old-fashioned in faith and outmoded in clothes. The reporters thought that the yokels had come to town. Daniels liked to regard himself, from his shining square-toed shoes to his round black hat, as one of the yeomen in the service of Jefferson's radicalism.

Many years later, after the Republicans had returned to power following World War I, Daniels quoted with approval in his diary Bernard Baruch's statement to him that "a world must decide between the constructive radicalism of Woodrow Wilson or the destructive radicalism of Lenin."

"This is not a time for discouragement," Daniels said shortly before his death. "This is the only sort of time which needs our faith."

Time, as someone has said, marches on. But the choice enunciated by Baruch and Daniels is still with us—all of us.

JOHN J. O'CONNOR

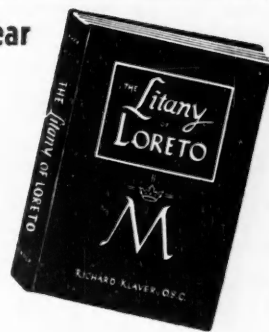
#### LUCREZIA BORGIA

By Joan Haslip. Bobbs-Merrill. 279p. \$3.50

It is a coincidence that within the period of a few weeks two biographies of Lucrezia Borgia should have appeared, both written by women. Perhaps Joan Haslip's publishers did not know that Maria Bellonci's biography of exactly the same title (AM. 3/13/54) was to come from the press.

### Inspiration for Your Marian Year

## The LITANY of LORETO



By RICHARD KLAVER, O.S.C.

Father Klaver here supplies a much-needed explanation of the history, theology and devotional content of the Litany of Loreto. Presenting a series of meditations on each invocation of the litany, he gives enough background of the various titles to provide the reader with a clear understanding of the prerogatives of Our Lady.

Pope Pius advises us that the most pleasing celebration of the Marian year will be by way of imitation of Our Lady's virtues. What better way to fulfill the Pope's counsel than in studying the Litany of Loreto—next to Mary's Rosary, the best known and loved of approved prayers to the Blessed Mother. **\$3.75**

At Your Bookseller

B. HERDER BOOK CO., Publisher • 15-17 S. Broadway, St. Louis 2, Mo.

The present work falls short of the first. Joan Haslip's work does not possess the sparkle of the Bellonci book, nor does she show the mastery of the period and the detailed knowledge which make of the earlier work such fascinating reading. Then too, oddly enough, the story here ends with the death of Pope Alexander VI, and the fall of Cesare, her brother.

Yet Lucrezia lived as Duchess of Ferrara for many years thereafter. On the other hand, the historical defects of the Bellonci book are mostly all present in the Haslip narrative, though the latter is not quite so gossipy, nor sprinkled so profusely with dark or sensuous innuendos.

The present writer asserted in the earlier review that few Catholic biographers have attempted to defend the conduct of the Borgia Pope. His career was easily the most scandalous, for a churchman, in a lax and scandalous age. The late Hilaire Belloc has stated that the Catholic Church has not yet recovered from the blow delivered it by this Spanish Pontiff.

Since the life of Lucrezia was in its earlier period closely linked with that of her father and with the career of her treacherous and unscrupulous brother, Cesare, these two Borgia characters run frequently into the nar-

rative—too frequently, we think. But author and publisher want sales, and scandalous and salacious detail is not, unfortunately, what repels a large portion of the reading public.

Joan Haslip's work is strewn with errors. It is false to assert that in the late 1400's the princes of Europe no longer acknowledged the spiritual suzerainty of Rome; Juan Borgia is said to be the younger brother of Cesare, but he was the eldest; the Romagna is called now the kingdom of Cesare, now the duchy, whereas the province was neither. What the Pope's son really did was to drive out the usurping and petty tyrants of such towns as Forlì, Rimini, Faenza, and incorporate them into the papal states where they legitimately belonged.

The narrative is thinly interspersed with passages taken presumably from the chroniclers of the day. There is no indication of their origin, but they carry the earmarks of contemporary writers such as Infessura, Scalona, Guicciardini. Therefore such statements cannot be registered as sober fact, for these men, though contemporaries, leaned heavily with bias, accepted gossip lightly, and lacked in general the critical sense.

Only one can be trusted, Burchard, the papal Master of Ceremonies. But our author, with no discrimination, accepts all they say, except upon a rare occasion when there is complete lack of verisimilitude. But if these men cannot be trusted here, neither can they there.

It is quite evident that these two good ladies and smart writers have had no training in the principles of historical criticism, for otherwise they would have learned how to sift the true gold of history from the tawdry brass of legend and gossip.

PETER MASTEN DUNNE

#### POETS AND MYSTICS

By E. I. Watkin. Sheed & Ward. 318p. \$5

The lover of wisdom, says St. Thomas, is also a lover of myth. The mystic, or lover of wisdom, says Mr. Watkin, experiences "a union with God present in his central depths and exceeding image or concept."

The poet, the maker of myths, creates significant forms which must involve at least a subconscious awareness of God. Both the poetic and mystical experience are intuitions of the "anima," that aspect of the human spirit which conducts the living dialog with reality in the rich depths of the soul. The "animus" is that other aspect of the soul, the dry soul of Heraclitus, whose products are those

abstract and systematic thoughts which St. Thomas, at the end of his life, likened to straw.

The central thesis of the several essays in this book is that both aspects of the soul cannot function equally well at the same time, and both intuitions of the "anima" cannot simultaneously co-exist, because the mystical experience of wisdom is ultimate and expels the consciousness of myth.

Not all mystics experience the ultimate wisdom in the same manner or intensity. Mr. Watkin is at his best in defining the tradition of the early fifteenth-century mystic Dame Julian of Norwich, and her joyful apprehensions of the Trinity. His defense of her contemporary, Margery Kempe, is a sympathetic view of a troubled woman whose "charity was as wide as suffering humanity." The exposition of the Benedictine doctrine on contemplative prayer, described by Dom Augustine Baker as the soul seeking God "in an imageless manner in her own interior," relates the method to that of the *Cloud of Unknowing*, and distinguishes it from the more popular exercises of discursive meditation.

Too many poets who write of the mystical experience are immediately presumed to be mystics. The essay on the seventeenth-century poet and convert, Richard Crashaw, is a perceptive interpretation of baroque passion and sensuousness which never forgets that the picturing of love is not synonymous with the experience of love. The essay on Crashaw's Anglican contemporary, Henry Vaughan, illuminates the varying intensity of the Welsh poet who struggled against the temptation to lose himself in contemplation.

The essay on Shakespeare is as interesting as it is dubious in its attempt to compartmentalize the poet's mind. The essay attributing the gradual separation of drama and religion to the "mutual exclusion of religion and tragedy" within the "anima" reduces a complex problem to a single term.

The clarity in the study of the mystics and the sensitivity in the study of the poets is achieved only by overworking Claudel's distinction between "animus" and "anima." In his desire to clarify, the author may have caricatured. At times he seems to have forgotten that he himself wrote: "A psychology which forgets the unity of the soul and draws too sharp lines of demarcation between the intuition in the central depth, and the normally more conscious intuition of discursive reasoning, must be a dissection, not a picture, of the living organism."

P. ALBERT DUHAMEL



SHOP WITH  
CONFIDENCE  
WHERE  
YOU SEE  
THIS SEAL.

## America's ADVERTISERS

JULY 10 ISSUE

#### PUBLISHERS

B. Herder Book Co.	383
Vantage Press	388

#### SPECIAL SERVICES

N.A.C.P.D.C.G.	384
Will & Baumer Candle Co.	ii
Notices	388

#### SCHOOLS AND COLLEGES

Mt. St. Agnes	iii
Caldwell College	iii
College of St. Catherine	385
College of St. Elizabeth	iii
Good Counsel College	iii
Marymount College	iii
Marywood College	iii
Mt. St. Mary on the Hudson	iii
Notre Dame of Maryland	iii
Ravenhill Academy	iii
Rosemont College	iii
College of St. Teresa	iii
Trinity College	iii



## JOURNEY WITHOUT END

By Manes Sperber. Doubleday. 317p. \$3.75

It would be best to have read the two earlier novels with which this makes a complete whole, a trilogy. Only thus can the scope and power of the large work which Manes Sperber has accomplished be understood and appreciated. The three together, *The Burned Bramble*, *The Abyss* and now *Journey Without End* are a powerful recapitulation of one of the major political upheavals of our time.

That his account of his generation in Europe is not entirely impartial, he will himself, likely enough, admit readily. He is one of the many disillusioned intellectuals with superior talent who, for want of other faith, found the deceptive promises of the Marxist *mystique* overwhelmingly attractive. To discover that the mistress of one's idyllic dreams is a ruthless wanton is a shock of revulsion. Yet there remains a yearning to find the perfect love; and, unfortunately for many, the features of the first false charmer seem to remain the image which attracts. That may be because no one ever really wishes to admit that he was to cruelly taken in.

So, though one turns from Leninism, and from Stalinism, and from Titoism—or from Togliattism and Thorezianism or whatever other manifestation may occur—it happens that some still hope to find the ultimate ideal, the perfect Marxism, some selfless humanitarianism, a human materialism—if that be possible.

I do not think I am misreading M. Sperber's hero, Dion Faber (*alias* Doino), in judging him a Communist still, in spite of all his hatred of Stalinism and Titoism and the obverse

"isms" of the Nazi and Fascist. Ethnically a Semite, his faith is no longer Hebraic. He is a Jew by blood, not by belief. His religion is mankind, an earthbound mankind.

It is, I think, important to make this general observation, rather than to try to summarize the "action" of this novel of action. The sphere of the action, in this last of the three novels which are one, moves from Yugoslavia during the blindly confused struggle of at least two opposed patriotic partisan organizations against the invading Nazis to the struggle in

Poland to win freedom from Nazi and Communist alike; and, finally, to southern Italy during the liberating invasion by the Allied troops.

Discounting some prejudices, which are bound to be irksome, the reader must recognize and respect Doino as a sincere man, working desperately and doggedly for a better world. And for the same reason one must respect Manes Sperber, with the added reason that he has proved a superb writer. (His translator, Constantine Fitzgibbon, is fully up to his task as usual.)

R. F. GRADY

## THE WORD

*"But I tell you that any man who is angry with his brother must answer for it" (Matt. 5:22; Gospel for fifth Sunday after Pentecost).*

The fifth, sixth and seventh chapters of St. Matthew's Gospel constitute a unit. They contain the celebrated discourse of Christ our Lord which is known to all Christendom as the Sermon on the Mount.

It is inconsequential whether our Saviour on some single occasion preached the sermon which Matthew has so carefully set down, or whether the Sermon on the Mount is in a structural sense an artifact of the evangelist. What is important is that the Incarnate Word did at some time or

other say the things which Matthew records. St. Luke, in his turn, has many identical or equivalent statements of Christ in his sixth and twelfth chapters.

Now since our Saviour did express the sentiments contained in the Sermon on the Mount, then He emphatically claimed and vigorously exercised the function of a lawmaker. He certainly acted as an authorized and plenipotentiary legislator.

The outstanding lawgiver of the Old Testament, the man who had conveyed God's sacred imperatives to the people of Israel, was the prophet Moses. In the Sermon on the Mount our Lord repeatedly quotes from the Mosaic law. In each instance Christ immediately adds in the most pronounced antithetical style, *But I tell you*, and then boldly proceeds to amend or purify the law of Moses.

Some form of the phrase, *I tell you*, occurs fifteen times, or once every five or six verses, in the fifth and sixth

## THE COLLEGE OF SAINT CATHERINE

### ANNOUNCES

### *A Graduate Program In Library Studies*

leading to THE MASTER'S DEGREE  
in LIBRARY SCIENCE

beginning September, 1954

*Under the administration of The Sisters of Saint Joseph*

For information, address: The Director of the Library School  
The College of Saint Catherine, Saint Paul 1, Minnesota

REV. WILLIAM L. LUCEY, S.J., an historian, is librarian at Holy Cross College, Worcester, Mass.

THOMAS H. D. MAHONEY is author of *The U. S. in World History and China, Japan and the Powers*.

JOHN J. O'CONNOR is professor of history at Georgetown University.

REV. PETER MASTEN DUNNE, S.J., is professor of history at the University of San Francisco.

P. ALBERT DUHAMEL is professor of English at Boston College.

REV. RICHARD F. GRADY, S.J., is dean of the Extension School at University of Scranton.

chapters of Matthew. The significant point of such a mode of speech is no more lost on the recording Evangelist than it was lost upon our Saviour's hearers when the sermon was given. In the note which he appends to the sermon, St. Matthew says that our Lord's audience was *amazed at His teaching*. Why such astonishment? *For He taught them . . . like one who had authority*.

Not only did Christ freely amend the sacred law of Moses, but in a real sense He made it much more strict. At the outset our Saviour protests that it is no purpose of His to substitute anarchy for law: *Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection*.

Unhesitatingly our Lord does just that. Moses had forbidden murder; Christ forbids anger. Moses had condemned adultery; Christ condemns lecherous desire. Moses had made divorce difficult; Christ makes it, in the full sense, impossible. Moses had prohibited false oaths; Christ prohibits idle words. Moses had called for just retaliation; Christ calls for merciful forgiveness.

Unquestionably, then, the New Law promulgated in His own name by our divine Redeemer is considerably more exacting than the Old Law proclaimed in God's name by Moses. Yet, oddly enough, Christ's much more stringent law is much easier for men to keep.

One powerful reason for such a paradox is that the New Law of Christ is infused with an entirely new spirit. The law of Moses, ideal for its time and place and people, really was a law of fear. The law of Christ, ideal without qualification, really is a law of love. It is a truism, of course, that human beings, when moved by love, will do freely and easily what they would not even attempt out of mere fear.

One suddenly recalls that Holy Mother Church has no specific devotion to Christ the Legislator. What she does have is a devotion to the Sacred Heart.

VINCENT P. MCCORRY, S.J.

## THEATRE

**ARABIAN NIGHTS.** Mayor Robert F. Wagner and his echelon of municipal functionaries have designated the period from June 21 to Labor Day as a Summer Festival, a promotion intended to call attention to the attractions of New York as a vacation town. The project has the endorsement of

the local business fraternity, and Guy Lombardo has cooperated by installing a fabulous outdoor production at Marine Theatre at Jones' Beach.

The production consists of a slice of Aladdin, an Oriental wonder story, sandwiched between a prolog and epilog from the *Arabian Nights' Entertainment*. Every one has read those stories, of course—that is every one over forty. The recent crops of youngsters, according to report, do not read anything, not even comic books. They just gape at the pictures.

Scheherazade's tales were spread over a 1,001 nights. With considerably less time at his disposal, Allan Zee, the over-all director, has selected only a few incidents that provide a background of color for some very capable performers borrowed from the operatic stage. Lauritz Melchior is starred as the Sultan and doubles as the Emperor of China, arrayed in gorgeous raiment in both roles. Featured performers include Helena Scott as Scheherazade, William Chapman as heir apparent and Sinbad Ralph Herbert as Grand Vizier.

Carmen Lombardo and John Jacob Loeb wrote the music and lyrics, while settings and costumes were designed by Richard Rychtaric. The lighting was arranged by Paul Morrison. Since *Arabian Nights* is a spectacle rather than a story, costumes and lights are more important than they are in the usual production. Mr. Rychtaric and Mr. Morrison have done such expert jobs that many will remember the gala silks and auroral lights longer than any of the other attractions of the production.

There is a water ballet in which fully clothed girls take several dives under water, and each time come up wearing less apparel, until the lighting creates the illusion that they are swimming nude. The scene is performed with such casual apparent decorum that it is doubtful if more than a few in the audience will regard the act as in bad taste, as it surely is. Other divertissements include a geni with a green hide, a red-eyed whale, a drummer who goes wild at the tympana and some gags that disparage the Long Island Railroad.

Among the reasons why New York offers "more bang for a vacation buck" is the accessibility of at least half a dozen fine salt-water beaches, within city limits, that can be reached by a fast transit system at a reasonable fare. From Inwood to Coney Island is approximately thirty miles; but a family, on father's Saturday off, can get there by subway in an hour and at a cost of 15 cents per person. The baby and his brothers and sisters under six ride free.

Jones' Beach, while beyond the

boundaries of the city, is close enough to be included among the attractions New York offers a summer visitor. It is a magnificent stretch of white sand along the Atlantic, with an inlet of quiet water for bathers who do not feel up to fighting the breakers rolling in from the ocean. The family Ford, worming through heavy traffic, can reach the beach in about two hours, about the same time a man without a car can make by train and bus. The beach has accommodated 100,000 sweating New Yorkers over a sultry week end; if parking and locker space were ample, double that number could find plenty of room on the beach. Mr. Lombardo should not find it too difficult to fill his Marine Theatre with paying guests. THEOPHILUS LEWIS

## FILMS

**MAN WITH A MILLION** and **HOBSON'S CHOICE**. David Lean and Ronald Neame, who collaborated on some of the best English movies of a decade or so ago (*Brief Encounter*, *Great Expectations*, etc.) have long since gone their separate ways. At the moment they are individually represented on local screen by richly entertaining period comedies.

Mr. Neame's film, *Man With a Million*, based on Mark Twain's short story "The Million Pound Note," is the best thing he has done since the partnership was dissolved and is quite possibly the funniest movie I ever saw that didn't have Alec Guinness in it. By way of compensation for this last deficiency, it boasts a good handful of the very best English character comedians.

Two of them (Ronald Squire and Wilfred Hyde White) play a pair of amiably eccentric millionaire brothers who set the plot in motion by making a bet the crux of which is a million-pound bank note. This takes place, needless to say, in a happier era for British finance than the present, the setting being in fact Edwardian, very prettily photographed in Technicolor. The substance of the bet is whether or not the appearance of wealth will serve to get a man on in the world just as well as the actual possession of it would. To decide this point the brothers corral a penniless American (Gregory Peck) and present him with the astronomical piece of Bank of England currency, on condition that he return it intact at the end of the month.

The understandably skeptical Mr. Peck offers the note in payment for a

square meal with the understatement of the century: "I'm sorry. I haven't anything smaller." He is promptly mistaken for an eccentric American millionaire. Tailors, hotel-keepers and bankers queue up in their eagerness to extend him credit. English society lionizes him.

Except for a brief crisis which arises when a prankish British lord (A. E. Matthews) hides the note under his rug, the hero's borrowed and non-negotiable bank note proves to be an undisguised blessing. It nets him finally even the love, for himself alone, of a beautiful aristocrat (Jane Griffiths).

I don't know that this demonstration of the universality of the snob instinct proves anything. Especially since the hero was, to begin with, only accidentally and temporarily a pauper and in addition was gifted with a degree of honesty and intelligence which the brothers hardly bargained for when they made the bet. Nevertheless, Mr. Peck's ability to behave normally in the midst of lunatic complications adds an extra dimension of warmth to material which otherwise, for the family, would have been closer to farce than to social satire.

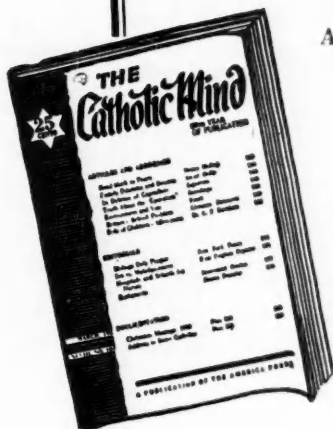
*Hobson's Choice*, based on an old and oft-revived British play, is a curious choice for filming by as creative a moviemaker as David Lean. It concerns a prosperous Lancashire widower-boot-seller (Charles Laughton), who is a domestic tyrant and otherwise a gross and unlovable character, and the highly satisfactory come-uppance he receives at the hands of his eldest daughter.

The trouble with the story is that it has the clouded viewpoint of the so-called "popular" play. It is rather too realistic to be comfortably comic in its picture of pettiness, ignorance and crudity of late Victorian middle-class life. Yet its portrayal of the daughter as the only character free from the muddle-headed conventions and prejudices of her associates and consequently able to get the better of them almost at will, smacks of far from realistic wishful thinking.

Within these creative limitations, however, the picture is written with perspicacity and directed with great skill for adults. In the performance department it is even more fortunate. Though Mr. Laughton does some of his most zestful and expert ham-acting, he has the film stolen from him by the comically touching romantic twosome consisting of his daughter (Brenda de Banzie) and the illiterate, milquetoast bootmaker (John Mills) whom she marries, makes a man of and ultimately falls in love with. (*United Artists*)

MOIRA WALSH

## THE CATHOLIC MIND



A monthly reprint magazine  
of important addresses,  
articles, and documents

YOUR MONTHLY INVEST-  
MENT in the BEST OF THE  
BEST for YOU and YOUR  
FAMILY

### The JULY issue brings you

#### PIUS IX: FEARLESS SHEPHERD

Edward A. Harrigan. The process is in motion to beatify the first Prisoner of the Vatican.

#### DEATH . . . ON THE CAMPUS

Albert J. Nevins. What are American Catholic colleges doing for foreign students?

#### RELIGION, A CORRECTIVE AGENT

J. E. Coogan, S.J. Is religion of little value in deterring delinquency?

#### STATE TOLERATION OF MINORITY RELIGIOUS GROUPS

Robert C. Harinett, S.J. What solutions to this problem are found in Catholic teachings?

#### HELL, STATE AND CHURCH IN NORWAY

Freda Bruce Lockhart. Will the dispute over Hell lead to a breach in the Lutheran State Church?

### Documentation:

#### BAN ON ABC WARFARE

Pope Pius XII pleads for the effective proscription and banishment of atomic, biological and chemical warfare.

#### UNITED NATIONS CHARTER REVIEW

The Catholic Association for International Peace lays out areas for the amendment of the UN Charter.

### Start your subscription with the July issue!

SINGLE COPIES 25¢ 5 for \$1.00

THE AMERICA PRESS • 70 East 45th Street • New York 17, N. Y.

Please start my subscription to THE CATHOLIC MIND with the July issue and send it monthly for

☐ 1 year \$3.00 ☐ 2 years \$5.00 ☐ 3 years \$7.00  
(Add 50 cents per year postage for Canada and Foreign)

Please send me ..... copies of the July issue at the special price of 5 for \$1.00. (Payment must accompany all orders \$1.00 or less.)

NAME .....

ADDRESS .....

CITY ..... ZONE ..... STATE .....



## Two suggested thruways

### GUIDEPOSTS TO THE FUTURE: A NEW AMERICAN FOREIGN POLICY

By William H. Wilbur. Regnery, 176p. \$2.50

### STRATEGY FOR THE WEST

By Sir John Slessor. Morrow, 180p. \$3

The reader of Gen. Wilbur's book will discover that the word "guideposts" accurately describes the contents of this volume, for the author has given us general directives for the conduct of our foreign relations, based on an examination of our failures and successes since 1945. Only the last chapter is devoted to "A New Foreign Policy." This new policy can be stated in one sentence: as a leader of the free world, the United States must build up a favorable balance of power, throw her support to peoples struggling for freedom under the impact of nationalism, and act at all times courageously, honestly, independently and, when need be, promptly. Those who are looking for a detailed plan of action on how to unite Korea and what to do in Indo-China will be disappointed. They should remember that guideposts are directives and not detailed plans of action.

However, the author's position on what our foreign policy should be is more clearly gathered from his examination of our past failures and successes. He has discovered that our failures occurred when we attempted to appease Russia or when we acted through the United Nations. On the other hand, our diplomatic successes (such as the Truman Doctrine, the Marshall Plan, the Berlin airlift) followed when we acted unilaterally and independently and worked with and not against the rising tide of nationalism.

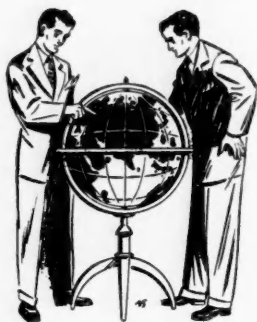
This, it seems to me, is the heart of the general's new foreign policy: a policy dictated by "enlightened self-interest," decided "unilaterally" and followed "courageously." There is an old look about this policy, but it is presented in clear and simple language with a simplistic approach to complex problems. That approach may appeal to the American reading public, but its fundamental shortcomings ought to be obvious and have been discussed in an AMERICA editorial (6/26, p. 333-334).

The reader will want to ask many questions after he finishes the book. The general does not advocate withdrawal from the UN; rather he would bypass it by transferring all problems to regional groups and bilateral treat-

ies. How can this be done while still retaining "our authority and ability to act independently and promptly when necessary" (p. 166)? The United States must acquire and keep friendly allies (p. x; 44). Can this be done by a policy of unilateral action?

The UN has failed to settle the Kashmir dispute between India and Pakistan (p. 110). How would the general settle it? Large-scale "guerrilla operation" based on Formosa and supported by the United States is the keystone of his proposed China policy. Would he support the Nationalists once the guerrilla warfare developed, as it surely would, into large-scale war?

These are but a few of the questions raised by this restrained argument for a policy based on the new nationalism that is abroad.



In the second volume under review, an able and experienced British military leader explains how we can best defend ourselves from the menace of militant communism. He understands what the West is defending and what the West is fighting. His proposals warrant careful consideration.

Briefly and inadequately summarized, this is what the author holds. Militant communism must be driven back to its own frontiers and kept there. Atomic air power is the West's primary weapon. Its unbelievable destructive power will, he thinks, deter Soviet Russia from launching a total war. On the chance that it does not, it remains the West's primary arm of victory. But it will only deter as long as Russia knows beyond a doubt that the West will use her full atomic power.

Hence, the West must not accept international control of atomic power. Russia wants such control, knowing it will only handicap the West. Russia, however, will not quickly abandon her plan of conquest and the West must expect her to move against the soft spots. The economic burden of this struggle will be severe, and if the West attempts to impose the burden of atomic air strategy on the old conventional strategy we will be inviting

## BOOKS

bankruptcy. The new strategy will eliminate some of these expenses, specifically the "Forrestal" class of carriers.

No doubt military critics will subject Sir John's strategy to close scrutiny. The author does not expect his position to go unchallenged. His strategy is linked with political and economic factors, and these, too, will be checked and questioned.

He does seem to be preoccupied with Russia and Europe, to the neglect of the danger of a Communist Asia. Is Russia to be pushed back on her Asiatic frontier also? If so, he takes with considerable calm the imposition of a Communist regime in China. And there is the trade in non-strategic material with Russia and her satellites, which the author favors as long as it is to the advantage of the West. This is quite acceptable, except that it is difficult to believe that the Kremlin would ever permit such trade unless it was a decided advantage to her.

And how will the West push Russia back to her frontiers? The author limits himself to proposals for a free and unified Germany that supports the defence of the West and safeguards against German military domination in the future. What he proposes merits study by our political and military leaders.

WILLIAM L. LUCEY

### Is the "Great Crusade" ended?

#### NEW FRONTIERS FOR FREEDOM

By Erwin D. Canham. Longmans, Greene. 116p. \$2

The editor of the *Christian Science Monitor* has produced a most thoughtful and impressive little book whose appearance at the present stage of the cold war is very timely. The blurb on the dust jacket describes it as "the American answer to Marxism." Mr. Canham himself calls the book "a layman's summary statement of some of the elements which make the enterprise system as it evolves and operates in the United States one of the most meaningful facts for men everywhere."

As a beginning, the world setting in which the evolution of the American economic system is taking place is summarized quite neatly. The author then advances two principles which he believes to be "the essence of the American commitment to society to-

day." These are: self-determination for men and nations, and the interdependence of man and nation.

We must always remember that we are the heirs of a powerful revolutionary principle which stems from the Judeo-Christian tradition and the heritage of Greece, Rome and the Renaissance. These elements have combined to build the spiritual house in which we live. Our revolution should be leading the world and is such that it ought to win recognition as "the only true revolution."

To make that revolution effective, the two basic principles of self-determination and interdependence must be translated into a program. Three preliminary steps are requisite. They are for America to stress its spiritual affirmation, physical strength and economic stability. These are prerequisites to the declaration of a "Manifesto," which should be

the dedication [of America] to the liberating, revolutionary doctrine of freedom, which means the right of choice for men and nations in the setting of a world where the well-being of one is clearly dependent upon the well-being of all.

The great crisis of our time, in Mr. Canham's view, is not between us and the Communists, but between "those who are committed to free self-government and those who are not sure." His "Manifesto" must be addressed to the latter.

To make the "Manifesto" meaningful, he recommends a combined program of governmental action with an extension on the world scale of the techniques and methods by which we have advanced the solution of our own internal problems. There then follows an extremely able description of the changed and changing nature of the American economic system. It is one of the best this reviewer has ever seen.

In conclusion, Americans are reminded that there is much that can be done to remove the misunderstandings about us which are so widespread throughout the world. The author points to specific steps which can and must be taken to clear up these misunderstandings. Space prohibits listing them, but they alone make the book worth while.

THOMAS H. D. MAHONEY

#### THE END OF INNOCENCE

By Jonathan Daniels. Lippincott. 351p. \$5

Anyone who reads this nostalgic memoir is bound to ask what happened to America's "Great Crusade."

This is not necessarily a partisan question. From such men as William Jennings Bryan, Josephus Daniels, Woodrow Wilson and Franklin Delano Roosevelt we received an imperishable heritage of courage, vision, faith and idealism which we badly need in this dark hour of our own and world history.

Jonathan Daniels does not believe that we have become too frightened, too stupid or too fat to recall that, traditionally, we are the most radical people on earth. Just as soon as we recapture some of that tough native radicalism we will be able to join hands with the legitimate radical hopes of men all over the world. For the moment, of course, don't rock the boat!

Mr. Daniels believes that America has no greater business than to be honest, wholehearted and humble in the dynamic presentation of the Christian-democratic promise to hungry people, at home and abroad, who are being fed the poisonous husks of communism.

The author's father, Josephus Daniels, Secretary of the Navy in Wilson's Cabinet, is a fitting symbol of our vanishing innocence. He was scornful of any supposed élite. He kept an almost mystic faith in the people themselves. He did not always trust the experts. His diary consists of five big, loving volumes of a happy life. His son has used these unpublished volumes, together with his own youthful recollections, to give us a sincere and moving chronicle of the stir and ferment of the Wilson years.

Neither Wilson, Bryan nor Josephus Daniels looked like radicals in March, 1913. They seemed, instead, genial and innocent gentlemen, a little old-fashioned in faith and outmoded in clothes. The reporters thought that the yokels had come to town. Daniels liked to regard himself, from his shining square-toed shoes to his round black hat, as one of the yeomen in the service of Jefferson's radicalism.

Many years later, after the Republicans had returned to power following World War I, Daniels quoted with approval in his diary Bernard Baruch's statement to him that "a world must decide between the constructive radicalism of Woodrow Wilson or the destructive radicalism of Lenin."

"This is not a time for discouragement," Daniels said shortly before his death. "This is the only sort of time which needs our faith."

Time, as someone has said, marches on. But the choice enunciated by Baruch and Daniels is still with us—all of us.

JOHN J. O'CONNOR

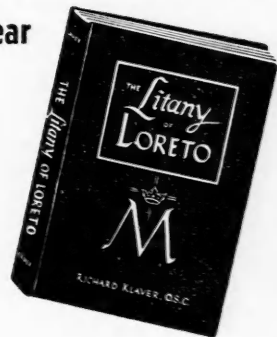
#### LUCREZIA BORGIA

By Joan Haslip. Bobbs-Merrill. 279p. \$3.50

It is a coincidence that within the period of a few weeks two biographies of Lucrezia Borgia should have appeared, both written by women. Perhaps Joan Haslip's publishers did not know that Maria Bellonci's biography of exactly the same title (*AM.* 3/13/54) was to come from the press.

## Inspiration for Your Marian Year

# The LITANY of LORETO



By RICHARD KLAVER, O.S.C.

Father Klaver here supplies a much-needed explanation of the history, theology and devotional content of the Litany of Loreto. Presenting a series of meditations on each invocation of the litany, he gives enough background of the various titles to provide the reader with a clear understanding of the prerogatives of Our Lady.

Pope Pius advises us that the most pleasing celebration of the Marian year will be by way of imitation of Our Lady's virtues. What better way to fulfill the Pope's counsel than in studying the Litany of Loreto—next to Mary's Rosary, the best known and loved of approved prayers to the Blessed Mother.

\$3.75

At Your Bookseller

B. HERDER BOOK CO., Publisher • 15-17 S. Broadway, St. Louis 2, Mo.

The present work falls short of the first. Joan Haslip's work does not possess the sparkle of the Bellonci book, nor does she show the mastery of the period and the detailed knowledge which make of the earlier work such fascinating reading. Then too, oddly enough, the story here ends with the death of Pope Alexander VI, and the fall of Cesare, her brother.

Yet Lucrezia lived as Duchess of Ferrara for many years thereafter. On the other hand, the historical defects of the Bellonci book are mostly all present in the Haslip narrative, though the latter is not quite so gossipy, nor sprinkled so profusely with dark or sensuous innuendos.

The present writer asserted in the earlier review that few Catholic biographers have attempted to defend the conduct of the Borgia Pope. His career was easily the most scandalous, for a churchman, in a lax and scandalous age. The late Hilaire Belloc has stated that the Catholic Church has not yet recovered from the blow delivered it by this Spanish Pontiff.

Since the life of Lucrezia was in its earlier period closely linked with that of her father and with the career of her treacherous and unscrupulous brother, Cesare, these two Borgia characters run frequently into the nar-

ative—too frequently, we think. But author and publisher want sales, and scandalous and salacious detail is not, unfortunately, what repels a large portion of the reading public.

Joan Haslip's work is strewn with errors. It is false to assert that in the late 1400's the princes of Europe no longer acknowledged the spiritual suzerainty of Rome; Juan Borgia is said to be the younger brother of Cesare, but he was the eldest; the Romagna is called now the kingdom of Cesare, now the duchy, whereas the province was neither. What the Pope's son really did was to drive out the usurping and petty tyrants of such towns as Forlì, Rimini, Faenza, and incorporate them into the papal states where they legitimately belonged.

The narrative is thinly interspersed with passages taken presumably from the chroniclers of the day. There is no indication of their origin, but they carry the earmarks of contemporary writers such as Infessura, Scalona, Guicciardini. Therefore such statements cannot be registered as sober fact, for these men, though contemporaries, leaned heavily with bias, accepted gossip lightly, and lacked in general the critical sense.

Only one can be trusted, Burchard, the papal Master of Ceremonies. But our author, with no discrimination, accepts all they say, except upon a rare occasion when there is complete lack of verisimilitude. But if these men cannot be trusted here, neither can they there.

It is quite evident that these two good ladies and smart writers have had no training in the principles of historical criticism, for otherwise they would have learned how to sift the true gold of history from the tawdry brass of legend and gossip.

PETER MASTEN DUNNE

#### POETS AND MYSTICS

By E. I. Watkin. Sheed & Ward. 318p. \$5

The lover of wisdom, says St. Thomas, is also a lover of myth. The mystic, or lover of wisdom, says Mr. Watkin, experiences "a union with God present in his central depths and exceeding image or concept."

The poet, the maker of myths, creates significant forms which must involve at least a subconscious awareness of God. Both the poetic and mystical experience are intuitions of the "anima," that aspect of the human spirit which conducts the living dialog with reality in the rich depths of the soul. The "animus" is that other aspect of the soul, the dry soul of Heraclitus, whose products are those

abstract and systematic thoughts which St. Thomas, at the end of his life, likened to straw.

The central thesis of the several essays in this book is that both aspects of the soul cannot function equally well at the same time, and both intuitions of the "anima" cannot simultaneously co-exist, because the mystical experience of wisdom is ultimate and expels the consciousness of myth.

Not all mystics experience the ultimate wisdom in the same manner or intensity. Mr. Watkin is at his best in defining the tradition of the early fifteenth-century mystic Dame Julian of Norwich, and her joyful apprehensions of the Trinity. His defense of her contemporary, Margery Kempe, is a sympathetic view of a troubled woman whose "charity was as wide as suffering humanity." The exposition of the Benedictine doctrine on contemplative prayer, described by Dom Augustine Baker as the soul seeking God "in an imageless manner in her own interior," relates the method to that of the *Cloud of Unknowing*, and distinguishes it from the more popular exercises of discursive meditation.

Too many poets who write of the mystical experience are immediately presumed to be mystics. The essay on the seventeenth-century poet and convert, Richard Crashaw, is a perceptive interpretation of baroque passion and sensuousness which never forgets that the picturing of love is not synonymous with the experience of love. The essay on Crashaw's Anglican contemporary, Henry Vaughan, illuminates the varying intensity of the Welsh poet who struggled against the temptation to lose himself in contemplation.

The essay on Shakespeare is as interesting as it is dubious in its attempt to compartmentalize the poet's mind. The essay attributing the gradual separation of drama and religion to the "mutual exclusion of religion and tragedy" within the "anima" reduces a complex problem to a single term.

The clarity in the study of the mystics and the sensitivity in the study of the poets is achieved only by overworking Claudel's distinction between "animus" and "anima." In his desire to clarify, the author may have caricatured. At times he seems to have forgotten that he himself wrote: "A psychology which forgets the unity of the soul and draws too sharp lines of demarcation between the intuition in the central depth, and the normally more conscious intuition of discursive reasoning, must be a dissection, not a picture, of the living organism."

P. ALBERT DUHAMEL



SHOP WITH  
CONFIDENCE  
WHERE  
YOU SEE  
THIS SEAL.

## America's ADVERTISERS

JULY 10 ISSUE

#### PUBLISHERS

B. Herder Book Co. 383  
Vantage Press 383

#### SPECIAL SERVICES

N.A.C.P.D.C.G. 384  
Will & Baumer Candle Co. II  
Notices 383

#### SCHOOLS AND COLLEGES

Mt. St. Agnes III  
Caldwell College III  
College of St. Catherine 385  
College of St. Elizabeth III  
Good Counsel College III  
Marymount College III  
Marywood College III  
Mt. St. Mary on the Hudson III  
Notre Dame of Maryland III  
Ravenhill Academy III  
Rosemont College III  
College of St. Teresa III  
Trinity College III



## JOURNEY WITHOUT END

By Manes Sperber. Doubleday. 317p. \$3.75

It would be best to have read the two earlier novels with which this makes a complete whole, a trilogy. Only thus can the scope and power of the large work which Manes Sperber has accomplished be understood and appreciated. The three together, *The Burned Bramble*, *The Abyss* and now *Journey Without End* are a powerful recapitulation of one of the major political upheavals of our time.

That his account of his generation in Europe is not entirely impartial, he will himself, likely enough, admit readily. He is one of the many disillusioned intellectuals with superior talent who, for want of other faith, found the deceptive promises of the Marxist *mystique* overwhelmingly attractive. To discover that the mistress of one's idyllic dreams is a ruthless wanton is a shock of revulsion. Yet there remains a yearning to find the perfect love; and, unfortunately for many, the features of the first false charmer seem to remain the image which attracts. That may be because no one ever really wishes to admit that he was to cruelly taken in.

So, though one turns from Leninism, and from Stalinism, and from Titoism—or from Togliattism and Thorezianism or whatever other manifestation may occur—it happens that some still hope to find the ultimate ideal, the perfect Marxism, some selfless humanitarianism, a human materialism—if that be possible.

I do not think I am misreading M. Sperber's hero, Dion Faber (*alias* Doino), in judging him a Communist still, in spite of all his hatred of Stalinism and Titoism and the obverse

"isms" of the Nazi and Fascist. Ethnically a Semite, his faith is no longer Hebraic. He is a Jew by blood, not by belief. His religion is mankind, an earthbound mankind.

It is, I think, important to make this general observation, rather than to try to summarize the "action" of this novel of action. The sphere of the action, in this last of the three novels which are one, moves from Yugoslavia during the blindly confused struggle of at least two opposed patriotic partisan organizations against the invading Nazis to the struggle in

Poland to win freedom from Nazi and Communist alike; and, finally, to southern Italy during the liberating invasion by the Allied troops.

Discounting some prejudices, which are bound to be irksome, the reader must recognize and respect Doino as a sincere man, working desperately and doggedly for a better world. And for the same reason one must respect Manes Sperber, with the added reason that he has proved a superb writer. (His translator, Constantine Fitzgibbon, is fully up to his task as usual.)

R. F. GRADY

## THE WORD

*"But I tell you that any man who is angry with his brother must answer for it" (Matt. 5:22; Gospel for fifth Sunday after Pentecost).*

The fifth, sixth and seventh chapters of St. Matthew's Gospel constitute a unit. They contain the celebrated discourse of Christ our Lord which is known to all Christendom as the Sermon on the Mount.

It is inconsequential whether our Saviour on some single occasion preached the sermon which Matthew has so carefully set down, or whether the Sermon on the Mount is in a structural sense an artifact of the evangelist. What is important is that the Incarnate Word did at some time or

other say the things which Matthew records. St. Luke, in his turn, has many identical or equivalent statements of Christ in his sixth and twelfth chapters.

Now since our Saviour did express the sentiments contained in the Sermon on the Mount, then He emphatically claimed and vigorously exercised the function of a lawmaker. He certainly acted as an authorized and plenipotentiary legislator.

The outstanding lawgiver of the Old Testament, the man who had conveyed God's sacred imperatives to the people of Israel, was the prophet Moses. In the Sermon on the Mount our Lord repeatedly quotes from the Mosaic law. In each instance Christ immediately adds in the most pronounced antithetical style, *But I tell you*, and then boldly proceeds to amend or purify the law of Moses.

Some form of the phrase, *I tell you*, occurs fifteen times, or once every five or six verses, in the fifth and sixth

## THE COLLEGE OF SAINT CATHERINE

### ANNOUNCES

### *A Graduate Program In Library Studies*

leading to THE MASTER'S DEGREE  
in LIBRARY SCIENCE

beginning September, 1954

*Under the administration of The Sisters of Saint Joseph*

For information, address: The Director of the Library School  
The College of Saint Catherine, Saint Paul 1, Minnesota

REV. WILLIAM L. LUCEY, S.J., an historian, is librarian at Holy Cross College, Worcester, Mass.

THOMAS H. D. MAHONEY is author of *The U. S. in World History and China, Japan and the Powers*.

JOHN J. O'CONNOR is professor of history at Georgetown University.

REV. PETER MASTEN DUNNE, S.J., is professor of history at the University of San Francisco.

P. ALBERT DUHAMEL is professor of English at Boston College.

REV. RICHARD F. GRADY, S.J., is dean of the Extension School at University of Scranton.

chapters of Matthew. The significant point of such a mode of speech is no more lost on the recording Evangelist than it was lost upon our Saviour's hearers when the sermon was given. In the note which he appends to the sermon, St. Matthew says that our Lord's audience was *amazed at His teaching*. Why such astonishment? *For He taught them . . . like one who had authority*.

Not only did Christ freely amend the sacred law of Moses, but in a real sense He made it much more strict. At the outset our Saviour protests that it is no purpose of His to substitute anarchy for law: *Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection*.

Unhesitatingly our Lord does just that. Moses had forbidden murder; Christ forbids anger. Moses had condemned adultery; Christ condemns lecherous desire. Moses had made divorce difficult; Christ makes it, in the full sense, impossible. Moses had prohibited false oaths; Christ prohibits idle words. Moses had called for just retaliation; Christ calls for merciful forgiveness.

Unquestionably, then, the New Law promulgated in His own name by our divine Redeemer is considerably more exacting than the Old Law proclaimed in God's name by Moses. Yet, oddly enough, Christ's much more stringent law is much easier for men to keep.

One powerful reason for such a paradox is that the New Law of Christ is infused with an entirely new spirit. The law of Moses, ideal for its time and place and people, really was a law of fear. The law of Christ, ideal without qualification, really is a law of love. It is a truism, of course, that human beings, when moved by love, will do freely and easily what they would not even attempt out of mere fear.

One suddenly recalls that Holy Mother Church has no specific devotion to Christ the Legislator. What she does have is a devotion to the Sacred Heart.

VINCENT P. MCCORRY, S.J.

## THEATRE

**ARABIAN NIGHTS.** Mayor Robert F. Wagner and his echelon of municipal functionaries have designated the period from June 21 to Labor Day as a Summer Festival, a promotion intended to call attention to the attractions of New York as a vacation town. The project has the endorsement of

the local business fraternity, and Guy Lombardo has cooperated by installing a fabulous outdoor production at Marine Theatre at Jones' Beach.

The production consists of a slice of Aladdin, an Oriental wonder story, sandwiched between a prolog and epilog from the *Arabian Nights' Entertainment*. Every one has read those stories, of course—that is every one over forty. The recent crops of youngsters, according to report, do not read anything, not even comic books. They just gape at the pictures.

Scheherazade's tales were spread over a 1,001 nights. With considerably less time at his disposal, Allan Zee, the over-all director, has selected only a few incidents that provide a background of color for some very capable performers borrowed from the operatic stage. Lauritz Melchior is starred as the Sultan and doubles as the Emperor of China, arrayed in gorgeous raiment in both roles. Featured performers include Helena Scott as Scheherazade, William Chapman as heir apparent and Sinbad Ralph Herbert as Grand Vizier.

Carmen Lombardo and John Jacob Loeb wrote the music and lyrics, while settings and costumes were designed by Richard Rychtaric. The lighting was arranged by Paul Morrison. Since *Arabian Nights* is a spectacle rather than a story, costumes and lights are more important than they are in the usual production. Mr. Rychtaric and Mr. Morrison have done such expert jobs that many will remember the gala silks and auroral lights longer than any of the other attractions of the production.

There is a water ballet in which fully clothed girls take several dives under water, and each time come up wearing less apparel, until the lighting creates the illusion that they are swimming nude. The scene is performed with such casual apparent decorum that it is doubtful if more than a few in the audience will regard the act as in bad taste, as it surely is. Other divertissements include a geni with a green hide, a red-eyed whale, a drummer who goes wild at the tympana and some gags that disparage the Long Island Railroad.

Among the reasons why New York offers "more bang for a vacation buck" is the accessibility of at least half a dozen fine salt-water beaches, within city limits, that can be reached by a fast transit system at a reasonable fare. From Inwood to Coney Island is approximately thirty miles; but a family, on father's Saturday off, can get there by subway in an hour and at a cost of 15 cents per person. The baby and his brothers and sisters under six ride free.

Jones' Beach, while beyond the

boundaries of the city, is close enough to be included among the attractions New York offers a summer visitor. It is a magnificent stretch of white sand along the Atlantic, with an inlet of quiet water for bathers who do not feel up to fighting the breakers rolling in from the ocean. The family Ford, worming through heavy traffic, can reach the beach in about two hours, about the same time a man without a car can make by train and bus. The beach has accommodated 100,000 sweating New Yorkers over a sultry week end; if parking and locker space were ample, double that number could find plenty of room on the beach. Mr. Lombardo should not find it too difficult to fill his Marine Theatre with paying guests. THEOPHILUS LEWIS

## FILMS

**MAN WITH A MILLION** and **HOBSON'S CHOICE**. David Lean and Ronald Neame, who collaborated on some of the best English movies of a decade or so ago (*Brief Encounter*, *Great Expectations*, etc.) have long since gone their separate ways. At the moment they are individually represented on local screen by richly entertaining period comedies.

Mr. Neame's film, *Man With a Million*, based on Mark Twain's short story "The Million Pound Note," is the best thing he has done since the partnership was dissolved and is quite possibly the funniest movie I ever saw that didn't have Alec Guinness in it. By way of compensation for this last deficiency, it boasts a good handful of the very best English character comedians.

Two of them (Ronald Squire and Wilfred Hyde White) play a pair of amiably eccentric millionaire brothers who set the plot in motion by making a bet the crux of which is a million-pound bank note. This takes place, needless to say, in a happier era for British finance than the present, the setting being in fact Edwardian, very prettily photographed in Technicolor. The substance of the bet is whether or not the appearance of wealth will serve to get a man on in the world just as well as the actual possession of it would. To decide this point the brothers corral a penniless American (Gregory Peck) and present him with the astronomical piece of Bank of England currency, on condition that he return it intact at the end of the month.

The understandably skeptical Mr. Peck offers the note in payment for a

se enough  
attractions  
isitor. It is  
white sand  
an inlet of  
no do not  
ers rolling  
nily Ford,  
traffic, can  
two hours,  
without a  
bus. The  
100,000  
r a sultry  
cker space  
nber could  
beach. Mr.  
it too dif-  
eatre with  
s LEWIS

and HOB-  
Lean and  
porated on  
ovies of a  
Encounter,  
have long  
ays. At the  
ally repre-  
richly en-  
With a Mil-  
ain's short  
ote," is the  
e the part-  
ed is quite  
I ever saw  
ness in it.  
or this last  
od handful  
character

Squire and  
y a pair of  
ire brothers  
by making  
s a million-  
akes place,  
pier era for  
resent, the  
ardian, very  
Technicolor.  
is whether  
wealth will  
n the world  
possession of  
s point the  
s American  
nt him with  
of Bank of  
ndition that  
end of the

ceptical Mr.  
yment for a

square meal with the understatement of the century: "I'm sorry. I haven't anything smaller." He is promptly mistaken for an eccentric American millionaire. Tailors, hotel-keepers and bankers queue up in their eagerness to extend him credit. English society lionizes him.

Except for a brief crisis which arises when a prankish British lord (A. E. Matthews) hides the note under his rug, the hero's borrowed and non-negotiable bank note proves to be an undisguised blessing. It nets him finally even the love, for himself alone, of a beautiful aristocrat (Jane Griffiths).

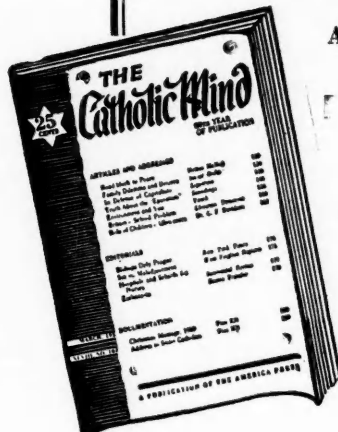
I don't know that this demonstration of the universality of the snob instinct proves anything. Especially since the hero was, to begin with, only accidentally and temporarily a pauper and in addition was gifted with a degree of honesty and intelligence which the brothers hardly bargained for when they made the bet. Nevertheless, Mr. Peck's ability to behave normally in the midst of lunatic complications adds an extra dimension of warmth to material which otherwise, for the family, would have been closer to farce than to social satire.

*Hobson's Choice*, based on an old and oft-revived British play, is a curious choice for filming by as creative a moviemaker as David Lean. It concerns a prosperous Lancashire widower-boot-seller (Charles Laughton), who is a domestic tyrant and otherwise a gross and unlovable character, and the highly satisfactory come-uppance he receives at the hands of his eldest daughter.

The trouble with the story is that it has the clouded viewpoint of the so-called "popular" play. It is rather too realistic to be comfortably comic in its picture of pettiness, ignorance and crudity of late Victorian middle-class life. Yet its portrayal of the daughter as the only character free from the muddle-headed conventions and prejudices of her associates and consequently able to get the better of them almost at will, smacks of far from realistic wishful thinking.

Within these creative limitations, however, the picture is written with perspicacity and directed with great skill for adults. In the performance department it is even more fortunate. Though Mr. Laughton does some of his most zesty and expert ham-acting, he has the film stolen from him by the comically touching romantic twosome consisting of his daughter (Brenda de Banzie) and the illiterate, milquetoast bootmaker (John Mills) whom she marries, makes a man of and ultimately falls in love with. (United Artists) MOIRA WALSH

## THE CATHOLIC MIND



A monthly reprint magazine  
of important addresses,  
articles, and documents

YOUR MONTHLY INVEST-  
MENT in the BEST OF THE  
BEST for YOU and YOUR  
FAMILY

### The JULY issue brings you

#### PIUS IX: FEARLESS SHEPHERD

Edward A. Harrigan. The process is in motion to beatify the first Prisoner of the Vatican.

#### DEATH . . . ON THE CAMPUS

Albert J. Nevins. What are American Catholic colleges doing for foreign students?

#### RELIGION, A CORRECTIVE AGENT

J. E. Coogan, S.J. Is religion of little value in deterring delinquency?

#### STATE TOLERATION OF MINORITY RELIGIOUS GROUPS

Robert C. Hartnett, S.J. What solutions to this problem are found in Catholic teachings?

#### HELL, STATE AND CHURCH IN NORWAY

Freda Bruce Lockhart. Will the dispute over Hell lead to a breach in the Lutheran State Church?

### Documentation:

#### BAN ON ABC WARFARE

Pope Pius XII pleads for the effective proscription and banishment of atomic, biological and chemical warfare.

#### UNITED NATIONS CHARTER REVIEW

The Catholic Association for International Peace lays out areas for the amendment of the UN Charter.

### Start your subscription with the July issue!

SINGLE COPIES 25¢ 5 for \$1.00

THE AMERICA PRESS • 70 East 45th Street • New York 17, N. Y.

Please start my subscription to THE CATHOLIC MIND with the July issue and send it monthly for

☐ 1 year \$3.00 ☐ 2 years \$5.00 ☐ 3 years \$7.00  
(Add 50 cents per year postage for Canada and Foreign)

Please send me ..... copies of the July issue at the special price of 5 for \$1.00. (Payment must accompany all orders \$1.00 or less.)

NAME .....

ADDRESS .....

CITY..... ZONE..... STATE.....



## BOOK MANUSCRIPTS INVITED

If you are looking for a publisher send for our free, illustrated booklet titled *To the Author in Search of a Publisher*. It tells how we can publish, promote and distribute your book, as we have done for hundreds of other writers. All subjects considered. New authors welcomed. Write today for Booklet CA. It's free.

**VANTAGE PRESS, 120 W. 31 St., N. Y. 1**  
In Calif., 6253 Hollywood Blvd., Hollywood 28

## Notices

12 cents per word  
Payment with order

**AGENTS, SALESMEN WANTED:** Man to earn \$150 up per week. Long needed invention. Advertised worldwide. Prospects everywhere. Full or part time. Exclusive. No investment. Free use of samples. Write Red Comet, Inc., Dept. 393-L, Littleton, Colorado.

**CATHOLIC BOOKS,** greeting cards, leather bindings for bibles, missals, religious art from Italy, Oberammergau and Belgium are featured in The Guild Book Shop, 117 East 57th Street, New York 22, N. Y. PL. 3-0225. Catalog on request.

**CHESTERTON & BELLOC BOOKS.** 200 titles. Free Catalog. Prosser, 2937 North Racine, Chicago 13, Illinois.

**IRISH BOOKS.** Belek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

**IRISH CHURCH LINENS:** Outstanding values and qualities. Plexiglas Pall Foundations—5½", 6", 6½" and 7"—\$1.00. Silk Embroidery Floss. Ecclesiastical transfer patterns. Linen Girdle Crochet Thread. Free Samples. Mary Moore, Importer, Box 394 M, Davenport, Iowa.

**JESUIT HOME MISSION.** My Hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

**MEXICAN MISSIONS** need friends. Write and ask what to do. Father Fred, St. Helen's Missions, Georgetown, Texas.

**OUR LADY OF GUADALUPE,** the picture of Mary from Mary herself. 6 by 9 inches. 5 copies: \$1.00. Holy picture size: \$1.25 per 100. "Madonna of the Americas", a pamphlet discussing same: \$1.00. Liturgical Press, Box 6, Collegeville, Minn.

**MISSIONARY PRIEST** struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

**POSITION WANTED:** Young man, B.A. in History, B.S. in Library Science, interested in position as librarian or cataloger in college or school. Send replies to America, Box 24, 70 East 45th Street, New York 17, New York.

## CORRESPONDENCE

### Prison riots

**EDITOR:** From personal knowledge of the situation, let me set the record straight on some misinformation contained in A. J. McAloon's review in your June 19 issue of Peg and Walter McGraw's *Assignment: Prison Riots*.

The reviewer refers to a newly appointed warden who, "when asked what he was going to do to prevent future riots . . . mentioned the strengthened custodial rules and the new gun turrets . . . No word about rehabilitation."

This is completely unfair to Warden William Bannan, who took over Jackson when it was a shambles after the riot of July, 1952 and carried out the tough job of restoring and maintaining security. If he mentioned "no word about rehabilitation," it was because safety and not rehabilitation was the problem of the moment. Nobody has yet demonstrated how you rehabilitate prison inmates without first controlling the prison.

The reviewer also refers to "the well-known fact that in this riot, and others, the prisoners did not attempt escape, but simply demanded more intelligent and constructive prison treatment."

This may be "well-known" but in so far as Jackson is concerned it is not a fact. The various investigations made into the Jackson riot have clearly established that it was not a "riot of protest," that the mutiny was started by psychopathic criminals who dreamed up their grievances after they had kidnaped eleven guards, and that there were no genuine complaints of a serious nature against the treatment of prisoners.

To picture Michigan's prison problem as the result of a policy of "crush the criminal" is to ignore all the facts about our admirable Corrections-Conservation camp system, the valiant effort made to rehabilitate inmates at such places as Ionia Reformatory and Cassidy Lake Camp, and the (perhaps exaggerated) emphasis upon individual treatment at Jackson before the riot.

The Michigan Legislature may be justly accused of shortsightedness and neglect in refusing to expand its prison system to keep up with the growth of the State's population. But Michigan's prison policy has not been inhumane.

PAUL WEBER  
Press Secretary

Office of the Governor  
Lansing, Mich.

**EDITOR:** . . . It is true that I made the statement to Mr. and Mrs. McGraw that I was going to strengthen the custodial force and also build gun turrets. This was an answer "off the cuff," and I still stick to it. At the time the McGraws were here, I had been in charge of the prison less than a week and had many more things on my mind than sitting down and giving an over-all résumé of my future plans.

On July 10 I shall have been in charge here for two years, and can point with pride to a well-run prison. It was only a few months until I had the prison under control and started our program. At the present time, we are blocking off certain cell areas to segregate the mentally ill and to have a reception center. We have established a psychiatric clinic and have an individual-treatment program second to none in the nation. These could be accomplished only after we had the inmate body under control.

Mr. McAloon might have mentioned another statement I made to Mr. and Mrs. McGraw when they asked me why so many were coming into prison. I said in part that it was the breakdown of the family, lack of religious training, our present trend in education—teaching the children to earn a living but neglecting to teach them how to live a life.

In parting, I would like to bring out just one more point. Mr. and Mrs. McGraw's book was written about the time of the riot, or just after I arrived here as warden. There were other books about it and the newspapers were full of it. But now that the prison is running smoothly and we have a good program, there just doesn't seem to be anything newsworthy in that.

W. H. BANNAN  
Warden

State Prison  
Jackson, Mich.

### Evening Mass

**EDITOR:** Apropos of Frank Roberts' article on evening Mass (AM. 6/5), please be advised that in this rural Diocese of La Crosse, the evening Mass was accepted as a God-sent gift. For the first time since the Middle Ages, the farm folk can flock to church at an hour when chores do not interfere. Confessions and Communions have increased fifty-fold in many rural parishes. Traditions, which tie down the tiller of the soil so much, have not hampered us in this regard.

(REV.) CHESTER F. WRZASZCZAK  
Ferryville, Wis.